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THE

DOCTRINE

OF

THE NEW JERUSALEM

RESPECTING THE

SACRED SCRIPTURE.

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B.H.

BY EMANUEL SWEDENBORG.

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No 5-9

THE
DOCTRINE
OF THE
NEW JERUSALEM
CONCERNING THE
SACRED SCRIPTURE.

That the Sacred Scripture or Word is essential to divine truth.

1. It is generally allowed that the Word is from God, of divine inspiration, and consequently holy; but heretofore mankind have been ignorant touching the nature of such inspiration, and in what part of the Word its divinity resides: for the Word in the letter appears like ordinary writing, composed in a vulgar style, without either sublimity or elegance, which are the apparent characteristics of human compositions. Hence it is, that he who worships nature instead of God, or in preference to God, and in consequence thereof makes himself and his own propriety the ground and centre of his thoughts, without

admitting any influence from the Lord out of heaven, may easily fall into mistake concerning the Word, and into contempt for it, and whilst he reads it, may be led to question its divinity in many cases, and to doubt its being the word of infinite wisdom, resolving all its sanctity into the prevalence of superstition and blind credulity.

2. But he who thinks in this manner does not consider that Jehovah himself, who is the God of heaven and earth, spake the Word by Moses and the prophets, and that consequently it must needs be the divine truth itself, for what is spoken by Jehovah himself can be no other than essential divine truth: nor does such an one consider that the Lord, who is the same with Jehovah, spake the Word written by the evangelists, in many cases from his own mouth, which is the Holy Spirit; hence it is that he himself says, that in his words is life, and that he is the light which enlightens, and that he is the truth. That Jehovah himself spake the Word by the prophets, was shewn in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 52, 53. That the words which the Lord himself spake in the writings of the evangelists, are life, is declared in John, "The words which I speak unto you are spirit, and are life," vi. 63. Again, "Jesus said to the woman at Jacob's fountain, if thou knewest the gift of God,

and who it is that saith to thee, give me to drink, thou wouldest ask of him, and he would give thee living water. Whoso drinketh of the water which I shall give him, shall never thirst, but the water which I shall give him shall be in him a fountain of water springing up unto eternal life," iv. 6, 10, 11. By Jacob's fountain is signified the Word, as also Deut. xxxiii. 28; wherefore also the Lord sat there and talked with the woman; and by water is signified the truth of the Word. So again, in the same evangelist, "Jesus said, if any one thirst, let him come to me and drink: he that believeth on me, as the Scripture saith, out of his belly shall flow streams of living water," vii. 37, 38. Again, in the same evangelist, "Peter said to Jesus, thou hast the words of eternal life," vi. 68. Wherefore the Lord says in Mark, "Heaven and earth shall pass away, but my words shall not pass away," xiii. 31. The ground and reason why the words of the Lord are life, is, because he himself is life and truth, as he teaches in John, "I am the way, the truth, and the life," xiv. 6; and again, "In the beginning was the Word, and the Word was with God, and God was the Word; in him was life, and the life was the light of men," i. 1, 2, 3. By the Word is here meant the Lord as to divine truth, in which alone there is life and light. Hence it is, that the Word which is from the Lord, and which is the Lord, is called "a fountain of living waters," Jerem. ii. 13. chap. xvii. 13. chap. xxxi. 9. and "a fountain of salvation," Isaiah xii. 3. and "a fountain," Zech. xiii. 1. and "a river of the water of life," Rev. xxii. 1. and it is said, "that the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters," Rev. vii. 17; not to mention other passages, where the Word is also called a sanctuary and a tabernacle, in which the Lord dwells with man.

3. Nevertheless the natural man will hardly be persuaded hereby to believe, that the Word is the essential divine truth, in which is divine wisdom and divine life, for he judges of it by its style, in which he sees none of these things. Howbeit the style of the Word is a truly divine style, with which no other style, however sublime and elegant it may appear, is at all comparable, but is as darkness compared with light. The style of the Word is such, that it is holy in every sense, and in every expression, nay, in some cases in the very letters themselves which compose it; hence it is, that the Word effects conjunction between man and the Lord, and opens heaven. There are two [things or principles] which proceed from the Lord, divine love, and divine wisdom, or what is the same thing, divine good and divine truth, for divine good has relation to the essential

divine love, and divine truth has relation to the essential divine wisdom; the Word in its essence is both of these principles; and inasmuch as it effects conjunction between man and the Lord, and opens heaven, as was observed, therefore when man reads it under the Lord's influence, and not under the influence of propriety, or self, it replenishes him with the good things of love and the truths of wisdom, his will with the good things of love, and his understanding with the truths of wisdom; hence man has life by and through the Word.

4. To remove therefore all doubt amongst men concerning the nature and divinity of the Word as thus declared, it has pleased the Lord to reveal to me the internal sense thereof, which in its essence is spiritual, and which is in the external or natural sense, as a soul is in the body; this sense is the spirit which gives life to the letter, wherefore this sense may testify concerning the divinity and sanctity of the Word, and convince even the natural man, if he is willing to be convinced.

That in the Word there is a spiritual sense heretofore unknown.

It may be expedient to discuss this subject under the following heads, shewing, I. What is meant by the spiritual sense. II. That that sense is in all and every part of the Word. III. That it is by virtue of that sense that the Word is of divine inspiration, and holy in every single expression. IV. That that sense has been heretofore unknown. V. And that from henceforth it will be opened to none but those who are principled in genuine truths from the Lord.

5. I. *What is meant by the spiritual sense.* The spiritual sense is not that which shines forth from the sense of the letter, when any one scrutinizes and explains the Word to confirm some particular tenet of church doctrine, for this sense is the literal sense of the Word. But the spiritual sense does not appear in the sense of the letter, it is within it, as the soul is in the body, or as the principle of thought is in the eyes, or as affection is in the countenance, acting in unity like cause and effect. It is by virtue of this sense that the Word is spiritual, not only for the use of men, but also for the use of angels; wherefore the Word by means of that sense has communication with the heavens.

6. There proceed from the Lord three distinct principles, the CELESTIAL, the SPIRITUAL, and the NATURAL, one after the other. That is called the CELESTIAL principle which proceeds from his divine love, and is divine good: that is called the SPIRITUAL principle, which proceeds from his divine wisdom, and is divine

truth: the NATURAL principle is derived from both the others, and is their complex in the ultimate [last, or lowest sphere]. The angels of the Lord's celestial kingdom, who compose the third or highest heaven, are principled in that divine proceeding from the Lord, which is called celestial, for they are principled in the good of love from the Lord: the angels of the Lord's spiritual kingdom, who compose the second or middle heaven, are principled in that divine proceeding from the Lord, which is called spiritual, for they are principled in truths of wisdom from the Lord:* but men who compose the Lord's church on earth, are principled in the divine-natural [principle], which also proceeds from the Lord. Hence it follows, that the divine proceeding from the Lord in its progress to its ultimates, descending through three degrees, and is termed celestial, spiritual, and natural. The divine [proceeding], which descends from the Lord to men, descends through those three degrees, and when it has descended, it contains those three degrees in itself. Such is the nature of all divine [proceeding], wherefore when it is in its last degree, it is in its fulness. Such is the nature and quality of the Word; in its last sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial, and in each sense it is divine. That the Word is of such a nature and quality, does not appear in the sense of the letter, which is natural, by reason that man has heretofore been altogether unacquainted with the state of the heavens, and consequently with the nature of the spiritual principles, and the celestial, and of course with the distinction between them and the natural principle.

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* That there are two kingdoms of which the heavens consist, one of which is called the celestial kingdom, the other the spiritual kingdom, may be seen in the treatise concerning HEAVEN and HELL, n. 20 to 28.

7. The distinction between these degrees cannot be known, unless by the knowledge of correspondence, for these three degrees are altogether distinct from each other, like end, cause, and effect, or like what is prior, posterior, and postreme, but yet make one by correspondences; for the natural [degree or principle] corresponds with the spiritual, and also with the celestial. The nature and meaning of correspondence may be seen more fully explained in the treatise concerning HEAVEN and HELL, being there digested under these two articles, 1st, *Concerning the correspondence of all things in heaven with all things in man*, n. 87 to 102. 2dly, *Concerning the correspondence of all things in heaven with all things on earth*, n. 103 to 115; and will be further seen below by examples adduced from the Word.

8. Inasmuch as the Word in its interior is spiritual and celestial, therefore it is written

by mere correspondences, and what is written by mere correspondences, in its ultimate sense is written in such a style as that of the prophets and evangelists, which, notwithstanding its apparent vulgarity, contains in it all divine and angelic wisdom.

9. II. *That there is a spiritual sense in all and every part of the Word.* This cannot be better made to appear than by examples, for which purpose let us take the following. John says in the Revelation, "I saw heaven open, and behold a white horse, and he that sat thereon was called Faithful and True, and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many diadems, and he had a name written which no one knoweth but himself: and he was clothed with a vesture dipped in blood. And his name is called the WORD OF GOD. His armies in heaven followed him upon white horses, clothed in fine linen, white and clean. He hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. I saw moreover, an angel standing in the sun, who cried with a loud voice, Come, and gather yourselves unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the mighty, and the flesh of horses, and of them that sit on them, and the flesh of all both free and bond, both small and great," chap. xix. 11 to 19; what these expressions

signify, cannot possibly be known to any one, except by the spiritual sense of the Word, and no one can know the spiritual sense of the Word except by the science of correspondences, for all the above expressions are correspondences, and there is not a single one without its meaning. The science of correspondences teaches what is signified by a white horse, and what by him that sitteth thereon, what by eyes which were as a flame of fire, what by diadems which were on his head, what by a vesture dipped in blood, what by fine linen, white and clean, with which his army in heaven were clothed, what by an angel standing in the sun, what by the supper of the great God to which they should come and be gathered together, also what by the flesh of kings, and of captains, and of many others, which they should eat. But the particular signification of each of these expressions, according to their spiritual sense, having been already explained in a small treatise concerning the WHITE HORSE, it is needless here to say more on the subject: suffice it to observe according to what was shewn in that treatise, that the Lord is there described as to the Word, and that by his eyes which are as a flame of fire, and by the diadems on his head, and by the name which no one knoweth but himself, is meant, the spiritual sense of the Word, which sense no one knows but the Lord himself, and he to whom the Lord is disposed to reveal it; further, that by a vesture dipped in blood, [or stained with blood], is meant the natural sense of the Word, which is the sense of the letter thereof, to which violence is offered: that it is the Word which is thus described, is very manifest, for it is said, HIS NAME IS CALLED THE WORD OF GOD; and that it is the Lord who is meant, is also manifest, for it is said, that the name of him that sat on the horse was written, KING OF KINGS AND LORD OF LORDS. That the spiritual sense of the Word is to be opened at the end of the church, is signified not only by what is here said concerning the white horse and him that sat thereon, but also by the great supper, to which all are invited, by the angel standing in the sun, to come and eat the flesh of kings and of captains, of the mighty, of horses and of them that sit on them, and of all both free and bond: all these expressions would be in vain, and without life and spirit, unless there was in them an inward spiritual meaning, as a soul in a body.

10. Again, in the Revelation, chap. xxi. the Holy Jerusalem is thus described, "There was in it a light [luminary] like to most precious stone, as a jasper stone, like to shining crystal. It had a wall, great and high, having twelve gates, and over the gates twelve angels, and names written of the twelve tribes

of the children of Israel. The wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel. And the building of the wall was jasper, and the foundations thereof were of every precious stone, of jasper, of sapphire, of chalcedony, of emerald, of sardonix, of sardius, of chrysolyte, of beryl, of topaz, of chrysoprasus, of jacinth, of amethyst. The twelve gates were twelve pearls. The city itself was pure gold, like to pure glass, and was four-square; the length, the breadth, and the height of it were equal, twelve thousand furlongs;" with many other circumstances. That all the parts of this description are to be understood spiritually, may appear from this consideration, that by the Holy Jerusalem is signified a new church, which is to be established by the Lord, as was shewn in the DOCTRINE concerning the LORD, n. 62 to 65; and inasmuch as by Jerusalem is there signified a church, it follows, that all things said of it as a city, concerning its gates, its wall, and the foundations of the wall, and also concerning their measures, contain a spiritual sense, for all things relative to the church are spiritual. But the particular signification of each part of this description is explained in a work concerning the NEW JERUSALEM, published by me at London in the year 1758, wherefore it is needless to repeat the explication in this place, it is enough to know from hence, that there is a spiritual sense in every part of the description, as a soul in its body, and that without such a sense nothing relative to the church could be understood in what is there written, as when it is said that the city was of pure gold, its gates of pearls, the wall of jasper, the foundations of the wall of precious stones, that the wall was a hundred and fourty-four cubits, which is the measure of a man, that is, of an angel, that the city was in length, breadth, and height twelve thousand furlongs, with many other circumstances. But whosoever, by virtue of the science of correspondences, is acquainted with the spiritual sense of the Word, he understands all parts of the above description, as that the wall and its foundations signify doctrine derived from the literal sense of the Word, and that the numbers 12, 144, 12000, have a little signification, denoting all the truths and good things of the church in one complex.

11. Again in the Revelation, chap. vii. it is written, "That 144000 were sealed, 12000 of each particular tribe of Israel, of the tribe of Judah, of the tribe of Reuben, of Gad, of Asher, of Naphtali, of Manasses, of Simeon, of Levi, of Issachar, of Zebulun, of Joseph, and of Benjamin." The spiritual sense of these words teaches that all are saved in whom the Lord has established his church; for in a spiritual sense, by being marked in the fore-

head, or sealed, is signified to be acknowledged by the Lord, and to be saved; by the twelve tribes of Israel are signified all of that church; by 12, 12000, and 144000, are signified all, by Israel is signified the Church, and by each particular tribe some particular specific [principle or character] of the church. If this spiritual meaning of these words be not known, it may be imagined that salvation is confined to a certain number, and to those of the Israelitish and Jewish nation.

12. Again in the Revelation, chap. vi. it is written, "That when the Lamb opened the first seal of the book, there went forth a white horse, and that he who sat thereon had a bow, and that a crown was given unto him: and that when he opened the second seal, there went forth a red horse, and that to him who sat thereon was given a large sword: and that when he opened the third seal, there went forth a black horse, and that he that sat thereon held in his hand a pair of balances: and that when he opened the fourth seal, there went forth a pale horse, and that the name of him that sat thereon was Death." What these words signify can only be unfolded by the spiritual sense, and it is fully unfolded when it is known what is signified by opening the seals, by horses, and by the other things therein mentioned. Thereby are described the successive states of the church from its beginning

to its end, as to the understanding of the Word; by the Lamb's opening the seals of the book, is signified the manifestation of those states of the church by the Lord; by a horse is signified the understanding of the Word; by a white horse, the understanding of truth from the Word in the first state of the church; by the bow of him that sat upon that horse, the doctrine of charity and faith combatting against falses; by a crown, eternal life the reward of victory; by a red horse is signified the understanding of the Word destroyed as to the principle of good in the second state of the church; by a great sword, the false combatting against truth; by a black horse is signified the understanding of the Word destroyed as to the principle of truth in the third state of the church; by a pair of balances, the estimation of truth so small as scarce to be of any amount: by a pale horse is signified the understanding of truth annihilated by evils of life and the falses thence derived in the fourth or last state of the church; and by death, eternal damnation. That such is the signification of the contents of the above passage in a spiritual sense, does not appear in the sense of the letter, or the natural sense; wherefore unless the spiritual sense had been now for once opened, the Word as to this and other passages in the Revelation must have been closed up, so that at length no one would know how, and in what, the holy principle therein lay concealed. The case is the same in respect to the signification of the four horses and the four chariots that came forth between two mountains of brass; see Zechariah, chap. vi. 1 to 8.

13. Again, in the Revelation, chap. ix. it is written, "The fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the pit of abyss; and he opened the pit of abyss, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit; and there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power: the shapes of the locusts were like unto horses prepared for battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions; and they had breast-plates as of iron; and the voice of their wings was as the voice of many chariots rushing to battle: and they had tails like unto scorpions, and stings were in their tails; and their power was to hurt men five months, and they had a king over them, the angel of the abyss, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon." These words in like manner must needs be

unintelligible to every one, who is not acquainted by revelation with the spiritual sense; for there is nothing said in this passage without a meaning, but the whole thereof and every particular expression therein is significative: the subject here treated of is concerning the state of the church, when all the knowledges of truth from the Word are destroyed, in consequence whereof man becoming sensual persuades himself that falsities are truths. By a star fallen from heaven are signified the knowledges of truth destroyed: by the sun and air being darkened is signified the light of truth made darkness: by locusts which came forth from the smoke of the pit, are signified falses in the extremes;* such as appertain to those who are become sensual, and who see and judge all things according to fallacies: by a scorpion is signified their persuasive [principle or faculty]: by the locusts appearing as horses prepared for battle, is signified their ratiocinations as from the understanding of truth: by the locusts having crowns like unto gold upon their heads, and having faces as the faces of men, is signified, that they appeared to themselves as conquerors and as wise: by their having hair as the hair of women, is signified that they appeared to themselves as if they were in the affection of truth: by their having teeth as lions' teeth, is signified, that the sensual things, which are the ultimates of the natural man, appeared to them as if they had power over all things: by their having breast-plates as breast-plates of iron, are signified, argumentations grounded in fallacies, by which they fight and prevail: by the voice of their wings being as the voice of chariots rushing to battle, are signified, ratiocinations as if grounded in the truths of doctrine from the Word, for which they were to combat: by their having tails as scorpions, are signified, persuasions: by their having stings in their tails, are signified, the cunning arts of deceiving thereby: by their having power to hurt men five months, is signified, that they induce a kind of stupor on those who are principled in the understanding of truth and in the perception of good: by their having a king over them, an angel of the abyss, whose name is Abaddon or Apollyon is signified, that their falses were from hell, the abode of those who are merely natural, and principled in self-intelligence. This is the spiritual sense of these words, whereof nothing appears in the sense of the letter, and the like spiritual sense is contained in every part of the book of the Revelation. It is to be observed, that in the spiritual sense the whole has a regular connexion and coherence, to effect and perfect which, each particular expression in the literal or natural sense is conducive, insomuch that if a single word was taken away, the connexion would be broken and the coherence perish; therefore, to prevent this, it is added at the end of this prophetical book, "that not a word should be taken away." Rev. xii. 19. The case is similar in regard to the books of the prophets of the Old Testament, from which lest any thing should be taken away, it was effected by the divine providence of the Lord, that each particular therein, even to the letters, should be counted or numbered, which was done by the Massoretes.*

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* By the extremes here spoken of are meant the extreme parts of the life of man, such as belong to the sensual nature, which being possessed by falses, are closed up thereby against all admission of heavenly light, and become filthy and infernal.

14. The Lord, in speaking to his disciples concerning the consummation of the age, which is the last time of the church, at the close of the several predictions respecting its successive changes of state, says, "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and

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* It may be expedient to inform the unlearned reader, that the Massoretes were Jewish doctors, authors of the Massora, which was a critic on the Hebrew text of the Bible, wherein were numbered the verses, words, and letters of the text, and all the variations of it marked; the design of which work was, to secure the text from any alterations which might otherwise happen, and to serve, according to the Jewish expression, as *a hedge to the law.*

the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and much glory. And he shall send forth his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from one extreme of the heavens to the other," Matt. xxiv. 29, 30, 31. By these words in a spiritual sense is not meant, that the sun and moon should be darkened, that the stars should fall from heaven, and that a sign of the Lord should appear in heaven, and that men should see him in the clouds, and his angels with trumpets; but by each particular expression is there meant somewhat spiritual respecting the church, concerning whose final state these things are spoken. For in a spiritual sense, by the sun which shall be darkened, is meant the Lord as to the principle of love; by the moon which shall not give her light, is meant the Lord as to the principle of faith; by the stars which shall fall from heaven, are meant the knowledges of goodness and truth which should perish; by the sign of the Son of Man in heaven, is meant the appearing of divine truth; by the tribes of the earth which shall mourn, is meant a scarcity of all truth appertaining to faith, and of all good appertaining to love; by the coming of the Son of Man in the clouds of heaven with power and glory, is meant the presence and revelation of the Lord in the Word; by clouds is signified the literal sense of the Word, and by glory its spiritual sense; by angels with a trumpet and a great voice, is signified heaven, whence comes divine truth; by gathering together the elect from one extreme of the heavens to the other, is signified a new [principle or beginning] of the church as to love and faith. That the darkening of the sun and moon, and the falling of the stars to the earth, are not here meant, is very manifest from the prophetical writings, which contain a declaration of similar events concerning the state of the church, which were to take place when the Lord should come into the world, as in Isaiah, "Behold, the day of Jehovah cometh, cruel with wrath and fierce anger; the stars of the heavens, and the constellations thereof, shall not shine with their light; the sun shall be darkened in his rising, and the moon shall not cause her light to shine; I will visit iniquity on the earth," xiii. 9, 10, 11; and in Joel, "The day of Jehovah cometh, a day of darkness and of gloominess; the sun and the moon shall be dark, and the stars shall withdraw their shining," ii. 1, 2, 10, 31, chap. iii. 15; and in Ezekiel, "I will cover the heavens and darken the stars; I will cover the sun with a cloud, and the moon shall not cause her light to shine: all the luminaries of light will I darken, and I will set darkness upon the earth," xxxii. 7, 8; by the day of Jehovah is meant the coming of the Lord, which event took place when there was no longer any goodness and truth remaining in the church, nor any knowledge of the Lord.

15. In order to shew more clearly that the prophetical parts of the Word of the Old Testament are, in many places, unintelligible without a spiritual sense, I shall here adduce a few passages, as this in Isaiah. "Then shall Jehovah raise up a scourge against Ashur, according to the smiting of Midian at the rock of Oreb, and his rod shall be on the sea, which he shall lift up in the way of Egypt. And it shall come to pass in that day, his burden shall be taken away from off thy shoulder, and his yoke from off thy neck; he shall come against Aiath, he shall pass to Migron, against Micmash shall he direct his arms, they shall pass Mebara, Gibeah shall be a lodging to us, Ramah shall tremble, Gibeah of Saul shall flee. Howl with thy voice, O daughter of Gallim, hearken O Laish, O miserable Anathoth; Madmenah shall be a vagabond; the inhabitants of Gebim shall gather themselves together. As yet there is not a day to stand in Nob; the mount of the daughter of Zion, the hill of Jerusalem, shall shake her hand. Jehovah shall cut off the interwoven branches of the forest

with iron, and Lebanon shall fall by a mighty one," x. 24 to 34; in this passage there occur only mere names, from which no meaning can be drawn but by the help of the spiritual sense, in which sense all names throughout the Word signify things appertaining to heaven and the church. By virtue of this sense is discovered the signification of the contents of the above passage, as denoting that the whole church was brought into devastation, by means of scientifics perverting all truth, and confirming all falsity. Again, in the same prophet, "In that day the rivalship of Ephraim shall depart, and the enemies of Judah shall be cut off; Ephraim shall not rival Judah, and Judah shall not straighten Ephraim, but they shall fly upon the shoulders of the Philistine towards the sea, they shall spoil together the sons of the east: Edom and Moab shall be the putting forth of their hand: Jehovah shall pronounce the curse against the tongue of the Egyptian sea, and he shall shake his hand over the river with the vehemence of his spirit, and he shall smite it into seven streams, to make a way with shoes: then shall there be a path for the remains of his people which shall be left of Ashur," xi. 13 to 16. In this passage also, it is impossible to see any thing divine, unless it be known what is signified by each particular name, notwithstanding that the subject here treated of is concerning the coming of the

Lord, and what shall come to pass at that time, as plainly appears from verse 1 to 10. Without the help therefore of the spiritual sense, how is it possible for any one to discern the genuine signification of these words in their order, as denoting, that they who through ignorance are principled in falses, and do not suffer themselves to be seduced by evils, will come to the Lord, and that the church will then understand the Word, and that falses will not then any longer be hurtful to the members of the church. The case is the same in those passages where no names occur, as in Ezekiel, "Thus saith the Lord Jehovah, Son of man, say unto the bird of every wing, and to every beast of the field, assemble yourselves and come, gather yourselves from every side to my sacrifice which I do sacrifice for you, a great sacrifice upon the mountains of Israel; that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I do sacrifice for you. Ye shall be filled at my table with the horse and the chariot, and with the mighty one, and with every man of war; thus will I give my glory amongst the Gentiles," xxxix. 17 to 21; in this passage again, if it be not known by the spiritual sense what is signified by sacrifice, what by flesh and blood, what by horse, and chariot, and mighty one, and man of war, it must needs appear as if those things were to be eaten and drunken; but the spiritual sense teaches that by eating flesh and drinking blood of the sacrifice which the Lord Jehovah shall give on the mountains of Israel, is signified to appropriate divine good and divine truth from the Word; for this passage treats of the calling together of all to the Lord's kingdom, and in particular of the establishment of the church amongst the Gentiles by the Lord: who cannot see that by flesh is not here meant flesh, nor by blood blood, as where it is said, that they should drink blood till they were drunken, and that they should be filled with horses, chariots, the mighty, and all men of war? The case is similar in a thousand other passages in the prophets.

16. Without the spiritual sense it is impossible for any one to know, why Jeremiah the prophet was commanded "to buy himself a girdle, and put it on his loins, and not to draw it through the waters, but to go to Euphrates and hide it there in a hole of the rock," Jer. xiii. 1 to 7; or why Isaiah the prophet was commanded "to loose the sackcloth from off his loins, and to put off his shoe from off his foot, and to go naked and bare-foot three years," Isaiah xx. 2, 3; or why Ezekiel the prophet was commanded "to make a razor pass upon his head and upon his beard, and

afterwards to divide them, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in wings, and at last to cast them into the midst of the fire," Ezek. v. 1 to 4; or why the same prophet was commanded "to lie upon his right side and his left 390, and 40 days, and to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the mean time to raise a rampart and a mound against Jerusalem and besiege it," Ezek. iv. 1 to 15; or why Hosea the prophet was twice commanded "to take to himself a whore to wife," Hosea i. 2 to 9. chap. ii. 2, 3; with several other things of a like nature. Moreover, who can know, without the spiritual sense, what is signified by all things appertaining to the tabernacle, as by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the shew-bread [bread of faces] on the table, and by the vails and the curtains. Or who would know, without the spiritual sense, what is signified by Aaron's garments of holiness, as by his coat, his cloak, the ephod, the urim and thummim, the mitre, and several things besides? Or, without the spiritual sense, who would know what is signified by all those particulars which were enjoined concerning burnt-offerings, sacrifices, meat-offerings, and drink-offerings; and also concerning sabbaths and feasts? The truth is, that nothing was enjoined, be it ever so minute, but what was significative of somewhat appertaining to the Lord, to heaven, and to the church. From these few cases then it may be plainly seen, that there is a spiritual sense in all and every part of the Word.

17. That the Lord, during his abode in the world, spake by correspondences, and thus spake spiritually at the same time that he spake naturally, may appear from his parables, in which every single expression contains in it a spiritual sense: as for example, in the parable of the ten virgins, he says, "The kingdom of heaven is like unto ten virgins, who took their lamps, and went forth to meet the bridegroom: five of them were wise, but five were foolish. They that were foolish took their lamps and took no oil in them, but the wise took oil in their lamps. Whilst the bridegroom tarried, they all slumbered and slept: but at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps; but the foolish said unto the wise, give us of your oil, for our lamps have gone out; but the wise answered, and said, Not so, lest there be not enough for us and you; go rather to them that sell, and buy for yourselves. But while they went to buy, the bridegroom came, and

they that were ready entered in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us; but he answering, said, Verily I say unto you, I know you not," Matt. xxv. 1 to 13. That there is a spiritual sense in every particular of this parable, and that thence it derives its holiness and divinity, cannot possibly be seen unless it be known that there is such a spiritual sense, and what is its nature and quality. In the spiritual sense, by the kingdom of God, is meant, heaven and the church, by the bridegroom the Lord, by the marriage, the marriage of the Lord with heaven and the church by the good of love and faith; by virgins are signified, those who are of the church, by ten all, by five some, by lamps the truths of faith, by oil the good of love, by sleeping and awaking the life of man in the world which is natural life, and his life after death which is spiritual; by buying is signified to procure for themselves; by going to them that sell and buying oil, is signified to procure for themselves the good of love from others after death; and whereas this is impossible, therefore notwithstanding their coming with their lamps, and the oil which they had bought, to the door where the marriage was, still the bridegroom said unto them, I know you not; the reason is, because man after his life in the world remains such as he had lived in the world. Hence it is evident that the Lord spake by mere correspondences, and this in consequence of speaking from the divine principle which was in him and was his. That the bridegroom signifies the Lord, and and that the kingdom of God signifies heaven and the church, and that marriage signifies the Lord's marriage with the church by the good of love and of faith; that virgins signify those who are of the church, ten all, five some; to sleep, a natural state; to buy, to procure for themselves; a door, entrance into heaven; and not to know, when spoken by the Lord, not to be principled in the love of him; may appear from many passages in the prophetical Word, where the same expressions have a similar signification. Inasmuch as virgins signify those who are of the church, therefore in the prophetical Word mention is made so frequently of the virgin and daughter of Zion, of Jerusalem, and of Israel: and inasmuch as oil signifies the good of love, therefore all the holy things of the Israelitish church were anointed with oil. The case is similar in respect to the other parables, and all the words which the Lord spake, and which are written in the evangelists; it is from this ground that the Lord says, "that his words are spirit and are life," John vi. 63. The case is the same too with all the Lord's miracles, which were divine, as signifying various states with those, amongst whom the church was to be re-established by the Lord; as when the blind received sight, it signified that they should receive understanding who were in ignorance of the truth; when the deaf received hearing, it signified, that they should hearken and obey, who heard nothing before concerning the Lord, and concerning the Word; when the dead were raised, it signified, that they should become alive, who otherwise would have spiritually perished; and so in other cases. This is meant by the Lord's reply to the disciples of John, who sent to ask whether it was he who should come, "Go and tell John those things which ye have seen and heard, the blind see and the lame walk, the lepers are cleansed, and the deaf here, the dead are raised, and the poor here the gospel," Matt. xi. 3, 4, 5. Moreover, all the miracles related in the Word contain in them such things as appertain to the Lord, to heaven, and the church, on which account they are divine miracles, and are distinguished from miracles not divine. These few observations may serve to illustrate the nature and meaning of the spiritual sense of the Word, and to shew that it is in all and every part thereof.

18. III. *That it is by virtue of the spiritual sense, that the Word is of divine inspiration, and holy in every single expression.* It is asserted in the church that the Word is holy, but the reason of this is, because Jehovah God

spake it; nevertheless, as its holiness does not appear in the letter, therefore they, who have begun once to entertain doubts respecting its holiness on this account, are afterwards confirmed in such doubts by many things which occur in reading it; for they think at such times, how can this be holy? how can this be divine? In order therefore to prevent the further influx and prevalence of such doubts, which might destroy the Lord's conjunction with the church that is in possession of the Word, it has pleased the Lord at this time to reveal the spiritual sense, that so it may be known in what part of the Word that holy principle resides. But let us illustrate this also by examples: In the Word mention is made sometimes of Egypt, sometimes of Ashur, sometimes of Edom, of Moab, of the sons of Ammon, of Tyre and Sidon, and of Gog; now if it be not known that by those names are signified the things of heaven and of the church, a reader may easily be led erroneously to suppose, that the Word treats much of nations and of people, and but little of heaven and the church, consequently much of earthly things, and little of heavenly things; but when he is acquainted with what is signified by those nations and people, and by their names, it is possible he may then come out of error into truth: so in like manner, when a reader observes that so frequent mention is made in the

Word of gardens, groves, forests, and also of the trees thereof, as the olive, the vine, the cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves, and oxen; and further, of mountains, hills, valleys, fountains, rivers, and several other things of a like nature; if he be acquainted with the spiritual sense of the Word, he must needs believe that such things have merely a literal signification: for he does not know that by a garden, a grove and a forest, are meant wisdom, intelligence, and science; that by an olive-tree, a vine, a cedar, a poplar, and an oak, are meant the goodness and truth of the church, under their different characters of celestial, spiritual, rational, natural, and sensual; that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection; that by mountains, hills, and valleys, are meant things appertaining to the church, in their several degrees of superior, inferior, and lowest; also that by Egypt is signified science, by Ashur reason, by Edom what is natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the knowledges of truth and good, by Gog external worship without internal; but when he knows these things, he may then think, that the Word treats only of things celestial, and that those terrestrial things are merely the subjects that contain them. But it may be expedient to illustrate this also by an example taken from the Word; it is written in David, "The voice of Jehovah is upon the waters; the God of glory causeth it to thunder; Jehovah is upon great waters: The voice of Jehovah breaketh the cedars, Jehovah bruiseth the cedars of Libanus, and maketh them to skip like a calf, Libanus and Scirion like a young unicorn; the voice of Jehovah falleth as a flame of fire: The voicc of Jehovah causeth the wilderness to tremble, he causeth to tremble the wilderness of Cadesh. The voice of Jehovah causeth the hinds to bring forth, and maketh bare the forest; but in his temple every one declareth glory," Psalm xxix. 3 to 9. In this passage, if the reader is not aware that all the particulars thereof are holy and divine as to each single expression, he may say within himself, if he be a mere natural man, what can this mean, that Jehovah sits upon the waters, that by his voice he breaks the cedars, that he causes them to skip like a calf, and Libanus like a young unicorn, and that he causes the hinds to bring forth, not to mention other particulars; for he knows not that the power of divine truth, or of the Word, is described by these things in a spiritual sense; for in that sense, by the voice of Jehovah which there is thunder, is meant the divine truth or Word in its power; by the great waters on which Jehovah sits are meant the truths thereof; by cedars and by Libanus, which he breaks and bruises, are meant the falses of the rational man; by a calf and a young unicorn, are meant the falses of the natural and sensual man; by a flame of fire the affection of the false; by a wilderness and the wilderness of Cadesh, the church where there is no truth and goodness; by hinds, which the voice of Jehovah causes to bring forth, are meant the nations which are principled in natural good; and by the forests which he makes bare, [uncovers], are meant the sciences and knowledges which the Word opens to them; wherefore it follows, in his temple every one declares glory, by which is meant, that in all the particulars of the Word there are contained divine truths, for temple signifies the Lord, and consequently the Word, and also heaven and the church, and glory signifies divine truth. Hence it appears, that there is not a single expression in this passage, but what describes the divine power of the Word against falses of every kind amongst natural men, and the divine power of reforming the nations.

19. There is in the Word a sense still more interior, which is called CELESTIAL, concerning which, somewhat was said above, n. 6; but this sense cannot easily be unfolded, not being so much the object of intellectual thought, as of will-affection. The true ground and reason why there is in the Word a sense still more interior, which is called celestial, is, be-

cause from the Lord proceeds divine good and divine truth, divine good from his divine love, and divine truth from his divine wisdom; each is in the Word, for the Word is the divine proceeding. It is on this account that the Word vivifies those who read it under holy influence. But more will be said on this subject in its proper place, when we come to shew, that a marriage of the Lord and of the church, and consequently a marriage of goodness and truth, is contained in every particular of the Word.

20. IV. *That the spiritual sense of the Word has been heretofore unknown.* That all things in nature, both generally and particularly, correspond with things spiritual, and in like manner that all things in the human body have the same correspondence, was shewn in the treatise concerning HEAVEN and HELL, n. 87 to 105; but the nature and meaning of correspondence has been heretofore unknown; nevertheless in the most ancient times mankind were most perfectly well versed in this science, it being to them a science of sciences, and so universal, that all their compositions and books were written by correspondences. The book of Job, which is an ancient book, is full of correspondences. The hieroglyphics of the Egyptians, and also the fabulous histories of antiquity, had their sole ground in this science. All the ancient churches were churches representative of things celestial;

their ceremonial rites, and also their statutes, according to which their worship was instituted, consisted of mere correspondences; this was the case in like manner with all things appertaining to the church amongst the sons of Jacob; their burnt-offerings and sacrifices, with whatever related thereto, were correspondences; so was also the tabernacle with all things contained therein, and likewise their feasts, as the feast of unleavened bread, the feast of tabernacles, and the feast of the first-fruits, &c. The same is true respecting the priesthood of Aaron and of the Levites, and also respecting the garments of holiness belonging to Aaron and his sons, and moreover respecting all their statutes and judgments, which had relation to their life and worship. And whereas things divine in the world manifest themselves by correspondences, therefore the Word was written by mere correspondences; it was for this reason that the Lord, inasmuch as he spake from his divine [nature or principle], spake by correspondences; for whatever is from the divine [nature or principle], when it is manifested in nature, is manifested in such things as correspond with what is divine, and which then conceal in their bosom the divine things, which are termed celestial and spiritual.

21. I have been informed, that the men of the most ancient church, which was before the

flood, were of a nature and temper so heavenly, that they conversed with angels, and could discourse with them by correspondences; hence the state of their wisdom became such, that when they saw any object on the face of the earth, they not only thought of it naturally, but also spiritually at the same time, and thus in conjunction with the angels. I have been further informed that Enoch, of whom mention is made in Genesis, chap. v. 21 to 24, with those of his society, collected correspondences as they received them from their forefathers, and handed down the science thereof to posterity; hence it came to pass, that the science of correspondences was not only known, but also cultivated, in many kingdoms of Asia, particularly in the land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, in Tyre, Sidon, and Ninevah; and that hence from the places bordering on the sea it was translated into Greece, but was there changed into fabulous relations, as may appear from the writings of the earliest people in that country.

22. But when the representatives of the church, which were correspondences, in process of time were perverted to idolatrous and also magical purposes, then that science, by the divine providence of the Lord, was successively obliterated, and with the Israelitish and Jewish nation was altogether destroyed and extinguished. The worship indeed, which was instituted

in this nation consisted of mere correspondences, and hence it was representative of things celestial, but still they knew not what was signified thereby, for they were altogether natural men, and therefore had neither inclination nor capacity to know any thing concerning spiritual things, nor consequently concerning correspondences.

23. The idolatries of the Gentiles in ancient times took their rise from the science of correspondences, and the reason was, because all things that appear on the face of the earth correspond, thus not only trees, but also cattle and birds of every kind, together with fish and all other parts of creation; the ancients, who were principled in the science of correspondences, made to themselves images, which corresponded with things celestial, and they were delighted with them as being significative of things appertaining to heaven and the church; and therefore they not only placed these images in their temples, but also in their houses, not for the sake of adoration, but to recall to their remembrance the heavenly things which they signified; hence in Egypt and in other places they had images of calves, of oxen, and of serpents, and also of children, of old men, and of virgins, because calves and oxen signified the affections and powers of the natural man, serpents the prudence of the sensual man, children innocence and charity, old men wisdom, and

virgins the affections of truth, &c. Succeeding generations, when the science of correspondences was obliterated, began to worship as holy the images set up by their forefathers, because they found them in and about their temples, and at length they regarded them as deities. The case was the same with other nations, as with the Philistines in Ashdod, whose God was Dagon, concerning whom, see 1 Sam. v. 1, to the end; this image was in its upper parts like a man, but beneath like a fish, and the reason was, because man signifies intelligence, and fish science, which make one. Hence also it was that the ancients worshipped in gardens, and in groves, according to the species of trees, and also upon mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree somewhat relating thereto, as the olive the good of love, the vine truth derived from that good, the cedar rational good and truth, and mountain signified the highest heaven, and hill the heaven beneath. That the science of correspondences remained with several of the eastern nations, even to the coming of the Lord, may appear from the wise men of the east, who came to the Lord at his birth, wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh, Matt. ii. 1, 2, 9, 10, 11; for the star which went before them signified knowledge from heaven, gold signified celestial good, frankincense spiritual good, and myrrh natural good, which are the three component principles of all worship. But still the science of correspondences was totally annihilated with the Israelitish and Jewish nation, notwithstanding that all things appertaining to their worship, and all the judgments and statutes given them by Moses, and all things contained in the Word, were mere correspondences. The reason was, because in heart they were idolaters, and of such a nature and temper, that they had no inclination to know, that any part of their worship was significative of things celestial and spiritual; for they were desirous that every thing of that sort should be holy of itself [without any respect to its correspondence], and should be confined to them [as peculiar people]; wherefore if things celestial and spiritual had been discovered to them, they would not only have rejected, but would also have profaned them; for this reason heaven was so shut up to them, that they scarce knew the reality of a future and eternal existence. That this was the case appears evident from this consideration, that they did not acknowledge the Lord, although the Sacred Scripture throughout prophesied concerning him, and foretold him; they rejected him merely on this account, because he taught them lessons relating to a heavenly, not to an earthly kingdom; for they desired a Messiah who would exalt them above all the nations in the world, and not a Messiah who would provide for their eternal salvation. Moreover they affirm that the Word contains in it many arcana, which are called mystical, but they have no inclination to learn that those arcana relate to the Lord; nevertheless they are willing to learn, when they are told that they relate to gold.

24. The reason why the science of correspondences, whereby the spiritual sense of the Word is opened, was not discovered in succeeding times, was because christians in the primitive church were persons of great simplicity, so that it could not be discovered to them, for had it been discovered, it would have been useless snd unintelligible. After their times darkness overspread the whole christian world, by reason of papal power and dominion, and they who are subject thereto, and have confirmed themselves in its false doctrines, have neither capacity nor inclination to apprehend any thing of a spiritual nature, consequently what is meant by the correspondence of things natural with things spiritual in the Word, for hereby they would be convinced that by Peter is not meant Peter, but the Lord as Peter, [or as a rock signified by Peter;] and they would be convinced also, that the Word even to its inmost contents is divine, and that papal decrees are respectively of no ac-

count. But after the reformation, inasmuch as men began to distinguish between faith and charity, and to worship God under three persons, consequently to worship three Gods, whom they conceived to be one, therefore at that time heavenly truths were concealed from them, for had they been discovered, they would have been falsified, and would have been abused to the confirmation of faith alone, without paying any regard to charity and love; thus also men would have closed heaven against themselves.

25. The reason why the spiritual sense of the Word is at this day made manifest by the Lord is, because the doctrine of genuine truth is now revealed; and this doctrine, but no other, agrees with the spiritual sense of the Word. This sense is likewise signified by the Lord's appearing in the clouds with glory and power, [or virtue,] Matt. xxiv. 30, 31: which chapter treats of the consummation of the age, by which is meant the last time of the church. The opening of the Word as to its spiritual sense was also promised in the Revelation, and that sense is there meant by the white horse, and by the great supper to which all are invited, chap. xix. 11 to 18. That the spiritual sense for a long time will not be acknowledged, by reason of those who are principled in falses of doctrine, particularly concerning the Lord, and therefore do not

admit truths, is meant in the Revelations by the beast, and by the kings of the earth, who were about to make war with him that sat on the white horse, chap. xix. 19; by the beast are meant the Roman Catholics, as chap. xvii. 3; and by the kings of the earth are meant the reformed, who are principled in falses of doctrine.

26. V. *That from henceforth the spiritual sense of the Word will be open to none but those, who are principled in genuine truths from the Lord.* The reason whereof is, because no one can see the spiritual sense, except by influence from the Lord alone, and except he be principled in genuine truths from him; for the spiritual sense of the Word treats of the Lord alone, and of his kingdom, and it is this sense in which his angels in heaven are principled, inasmuch as his divine truth is contained therein, which divine truth man may violate, if he be principled in the science of correspondences, and is thereby desirous to explore the spiritual sense of the Word under the influence of his own understanding; for by means of some correspondences with which he is acquainted, it is possible he may pervert the spiritual sense, and even misapply it to the confirmation of what is false, in which case he violates divine truth and also heaven; wherefore if any one is desirous to open that sense of himself, and not by influence from the Lord,

heaven is closed against him, in which case he either sees nothing, or is a prey to spiritual insanity. A further reason is, because the Lord teaches every one by means of the Word, and according to those truths which are with man, not immediately infusing new truths; wherefore unless man be principled in divine truths, or if he be principled in only a few truths and at the same time in falses, it is possible he may falsify truths by those falses, as is well known to be the case with every heretic in regard to the literal sense of the Word; to prevent therefore any one's entering into the spiritual sense of the Word, and perverting the genuine truth which belongs to that sense, guards are placed by the Lord, which in the Word are understood by cherubs. This was signified to me by the following representation: "It was given me to see great purses which had the appearance of bags, in which was stored up silver in great abundance, and whereas they were open, it seemed as if any one might take out, yea steal away, the silver therein deposited. But near those purses sat two angels, as guards: the place where they were laid appeared like a manger in a stable. In a neighbouring apartment were seen modest virgins with a chaste wife; and near that apartment stood two infants, and information was given, that they were to be treated in their sports, not in a childish way, but according to wisdom: afterwards there appeared a strumpet, and lastly a horse lying dead. On seeing these things I was instructed, that thereby was represented the literal sense of the Word, in which is contained the spiritual sense. Those large purses full of silver signified the knowledges of truth in great abundance: their being open, and yet guarded by angels, signified, that any one might take thence the knowledges of truth, but that there was need of caution lest he should falsify the spiritual sense in which are mere truths: the manger in the stable, in which the purses lay, signified spiritual instruction for the understanding; this is the signification of a manger, inasmuch as a horse that feeds therein signifies understanding; the modest virgins, who were seen in a neighbouring apartment, signified the affections of truth; and a chaste wife signified the conjunction of goodness and truth: the infants signified the innocence of wisdom therein: they were angels from the third heaven, who all appear as infants: the strumpet with a dead horse signified the falsification of the Word by many at this day, whereby all understanding of the Word is destroyed; a strumpet signifies falsification, and a dead horse signifies the non-understanding of truth."

That the literal sense of the Word is the basis, continent, and firmament of its spiritual and celestial sense.*

27. In every divine work there is a first, a middle, and a last, and the first passes through the middle to the last, and thereby exists and subsists; hence the last is the BASIS. The first also is in the middle, and by the middle in the last, thus the last is the CONTINENT. And whereas the last is the continent and basis, it is also the FIRMAMENT.

28. The learned reader will be able to comprehend the propriety of calling these three, end, cause, and effect, and also esse, fieri, and existere; and that end answers to esse, cause to fieri, and effect to existere; consequently that in every thing complete there is a trine, which is called first, middle, and last; also end, cause, and effect: and likewise esse, fieri, and existere. He who comprehends this reasoning will also comprehend, that every divine work is complete and perfect in the last, and likewise that in the

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* It may be expedient to inform the unlearned reader, that the word *continent* is here used to signify that which contains any thing, being derived from the latin word *contineo*, signifying to contain; and the word *firmament* is used to signify that which supports or secures any thing, from the latin word *firmo*, signifying to support or secure.

last is contained all, because prior things are together therein.

29. From this ground it is, that by THREE in the spiritual sense of the Word is meant what is complete and perfect, and likewise the all or whole of a thing together: and whereas this is the signification of that number, therefore it is so frequently applied in the Word, when that signification is intended to be expressed, as in the following passages, where it is written, "That Isaiah should go naked and barefoot *three years*," Isa. xx. 3. "That Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli, and Eli understood him the *third time*," 1 Sam. iii. 1 to 8. "That David said to Jonathan, that he would hide himself in the field *three days*; and that Jonathan afterwards shot *three arrows* at the stone; and that afterwards David bowed himself *three times* before Jonathan," 1 Sam. xx. 5, 12, to 42. "That Elijah stretched himself on the widow's son *three times*," 1 Kings xvii. 20. "That Elijah commanded to pour water on the burnt offering *three times*," 1 Kings xviii. 34. "That Jesus said, The kingdom of heaven is like unto leaven, which a woman took and hid in *three measures* of meal, till the whole was leavened," Matt. xiii. 33. "That Jesus said to Peter, that he should deny him *thrice*," Matt. xxvi. 34. "That the Lord said *thrice* to Peter, lovest thou me," John

xxi. 15, 16, 17. "That Jonah was in the whale's belly *three days and three nights*," Jonah ii. 1. "That Jesus said, Destroy this temple, and I will build it up in *three days*," Matt. xxvi. 31. "That Jesus prayed in Gethsemane *three times*," Matt. xxvi. 39 to 44. "That Jesus rose again on the *third day*," Matt. xxviii. 1; not to mention many other passages where the number three is named, being applied to denote a finished and perfect work, because such a work is signified by that number.

30. These observations are premised with a view to the conclusions which follow, in order that they may be intellectually comprehended, particularly at present with a view to this conclusion, that the natural sense of the Word, which is the sense of the letter thereof, is the basis, continent, and firmament of its spiritual and celestial sense.

31. That in the Word there are three senses, was shewn above, n. 6, 19; also that the celestial sense is its first sense, the spiritual sense its middle sense, and the natural sense its last sense. Hence the rational man may conclude, that the first [sense or principle] of the Word, which is celestial, passes through its middle [sense or principle], which is spiritual to its last, which is natural; and that thus its last is the BASIS; also that its first [sense or principle], which is celestial, is in its

middle, which is spiritual, and thereby in its last, which is natural, and that hence its last, which is natural, and is the literal sense of the Word, is the CONTINENT, and whereas it is the continent and basis, that it is also the FIRMAMENT.

32. But how these things are, would require many pages to explain fully, inasmuch as they are the arcana of heaven, and the subject of angelic contemplation; nevertheless they will be elucidated as far as possible, when we come to treat on the angelic wisdom concerning the DIVINE PROVIDENCE, OMNIPOTENCE, OMNIPRESENCE, OMNISCIENCE, concerning the DIVINE LOVE and DIVINE WISDOM, and also concerning LIFE. Suffice it at present to be enabled to conclude from what has been said above, that the Word, which is a real divine work for the salvation of mankind, as to its ultimate sense, which is natural, and is called the sense of the letter, is the basis, continent, and firmament of two interior senses.

33. Hence it follows, that the Word, without the sense of its letter, would be like a palace without a foundation, consequently like a palace in the air, and not on the earth, which would only be a shadow of a palace, and would vanish away. Also that the Word, without the sense of its letter, would be like a temple, in which are several holy things, and in the midst thereof the holy of holies, without a roof

and walls which are the continents thereof, in which case its holy things would be plundered by thieves, or would be violated by the beasts of the earth, and the birds of heaven, and would thus be dissipated. In like manner it would be as a tabernacle, in the inmost place whereof is the ark of the covenant, and in the middle part the golden candlestick, the golden altar for incense, and also the table for shew-bread, which are its holy things, without its ultimates, which are curtains and veils. Yea, the Word, without the sense of its letter, would be like the human body without its integuments, which are called skins, and without its supporters, which are called bones, in which case all its interiors would vanish and be dispersed: or it would be like the heart and lungs in the thorax, without their covering which is called the *pleura*, and without their supporters which are called the ribs; or like the brain without its covering which is called the *dura mater*, and without its common covering, continent, and firmament, which is called the skull. So would it be with the Word without its literal sense, wherefore it is said in Isaiah, "That Jehovah will create upon all the glory a covering," iv. 5.

34. Similar to this would be the case with the heavens, where the angels dwell, without the world where men dwell, mankind being the basis, continent, and firmament thereof,

and the Word being with men and in them. For all the heavens are distinguished into two kingdoms, which are called the celestial kingdom and the spiritual kingdom, and these two kingdoms are founded on the natural kingdom where men have their abode. That the angelic heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the treatise on HEAVEN and HELL, n. 20 to 28.

35. That the prophets of the Old Testament represented the Lord as to the Word, and thereby signified the doctrine of the church derived from the Word, and hence they were called sons of man, was shewn in the DOCTRINE CONCERNING THE LORD, n. 28; whence it follows, that by the various things which they suffered and endured, they represented the violence offered by the Jews to the literal sense of the Word; as where Isaiah was commanded "to put off the sackcloth from his loins, and his shoe from his foot, and to go naked and bare-foot three years," Isaiah xx. 2, 3; in like manner where Ezekiel was commanded "to take a barber's razor, and cause it to pass upon his head and upon his beard, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to disperse a third part to the wind, and to bind a little thereof in his wings, and at length to cast it into the midst of the fire and burn it," Ezek.

v. 1 to 4. The ground and reason of this signification and representation is, because by the head is signified wisdom derived from the Word, hence by hair and by beard is signified the ultimate of truth: in consequence of this signification, it was a mark of great mourning, and also a great disgrace, for any one to bring upon himself *baldness*, and likewise to appear *bald:* this too, and no other, was the reason, why the prophet shaved the hair of his head and his beard, that thereby he might represent the state of the Jewish church as to the Word: this too, and no other, was the reason, why the forty and two children, *who called Elisha bald*, were torn in pieces by two bears, 2 Kings ii. 23, 24, 25; for the prophet, as was before observed, represented the Word, and baldness signified that without its ultimate sense. That the Nazarites represented the Lord as to the Word in its ultimates, will be seen below, n. 49; and therefore it was an ordinance with them, that they should cause their hair to grow, and should have no part of it; a Nazarite also in the Hebrew tongue signifies hair. It was also an ordinance for the high priest, that he should not shave his head, Levit. xxi. 10; and in like manner for the father of a family, Levit. xxi. 5. Hence it was, that baldness was to them a great disgrace, as may appear from the following passages, "On all heads shall be baldness, and every beard shaved," Isaiah xv. 2. Jer. xlviii. 37. "On all faces shall be shame, and on all heads baldness," Ezek. vii. 18. "Every head was made bald, and every shoulder was deprived of hair," Ezek. xxix. 18. "I will cause sackcloth to come up upon all loins, and baldness upon every head," Amos viii. 10. "Put on baldness, and shave thyself because of the sons of thy delights, and dilate thy baldness, because they have removed from thee," Micah i. 16; where by putting on and dilating baldness, is signified to falsify the truths of the Word in its ultimates, which being falsified, as was done by the Jews, the whole Word is destroyed; for the ultimates of the Word are its props and supports, yea, every single expression is a prop and support of its celestial and spiritual truths. Inasmuch as hair signifies truth in its ultimates, therefore in the spiritual world, all who despise the Word, and falsify its literal sense appear bald; but they who honour and love it, appear adorned with decent and becoming hair. On this subject see also below, n. 49.

36. The Word in its ultimate or natural sense, which is the sense of the letter, is signified also by the wall of the holy Jerusalem, the building whereof was jasper, and by the foundations of the wall which were precious stones, and also by the gates which were pearls, Rev. xxi. 18 to 21; for by Jerusalem

is signified the church as to doctrine; but more may be seen on this subject in the following article. From what has been here observed it may appear, that the literal sense of the Word, which is natural, is the basis, continent, and firmament of its interior senses, which are spiritual and celestial.

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That the divine truth, in the literal sense of the Word, is in its fulness, in its holiness, and in its power.

37. THE true ground and reason why the Word in its literal sense, is in its fulness, in its holiness, and in its power, is, because the two prior or interior senses, which are called spiritual and celestial, are together in the natural sense, which is the sense of the letter, as was said above, n. 29; but how this is, shall be now briefly explained.

38. Both in heaven and in the world there exist two kinds or establishments of order, successive order, and simultaneous order;* in

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* We are well aware that the author's reasoning in this place, concerning successive and simultaneous order, will appear to many readers obscure and abstracted. He is endeavouring to explain how the celestial and spiritual senses of the Word exist together, and at once, in the natural sense. With this view he distinguishes between what he calls successive and simultaneous order. By *successive order* he means the arrangement of things, one

successive order one thing succeeds and follows another, from what is highest to what is lowest; but in simultaneous order one thing is next to another from what is innermost to what is outermost. Successive order is like a column with degrees from highest to lowest; but simultaneous order is like a work whose centre and circumference have a regular coherence even to the extremest superficies. We shall now shew how successive order becomes, in its ultimate, simultaneous order, which is thus; the highest parts of successive order become the inmost parts of simultaneous order, and the lowest parts of successive order become the uttermost parts of simultaneous order; comparatively as a column of degrees, when it subsides, become a coherent body in a plane. Thus what is simultaneous is formed from what is successive, and this in all and every thing of the natural world, and in all

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after another, in regular succession, as of the different degrees of a column from top to bottom, or of the different states of the atmosphere, in respect to density, from the surface of the earth upwards. But by *simultaneous order* he means the arrangement of things one within another, as of the contents between a centre and its circumferences; or as of the three atmospheres, as existing one within the other; or as of the soul, the animal spirit, and the body; or as of the end, the cause, and the effect. Thus he shews, that as the end and the cause exist together, and at once, in the effect; and as the soul and animal spirit exist together and at once in the body, so according to the same law of simultaneous order, the celestial and spiritual senses of the Word exist together and at once in the natural sense.

and every thing of the spiritual world, for there is every where a first, a middle, and a last, and the first, by means of the middle, tends and proceeds to its last. To apply now this reasoning to the Word. The celestial principle, the spiritual, and the natural, proceed from the Lord in successive order, and in the ultimate they are in simultaneous order; thus therefore the celestial and spiritual senses are together in the natural sense. If this be comprehended, it may be seen how the natural sense of the Word, which is the sense of the letter, is the basis, continent, and firmament of its spiritual and celestial senses; also how the divine good and divine truth are in their fulness, in their sanctity, and in their power, in the literal sense of the Word.

39. From these considerations it may appear, that the Word is the very essential Word in its literal sense, for within in this sense there is spirit and life, the spiritual sense being its spirit, and the celestial sense its life. This is what the Lord says, "The words which I speak unto you are spirit and life," John vi. 63. The Lord spake his words before men, and in a natural sense. The spiritual sense and the celestial sense are not the Word without the natural sense, which is the sense of the letter, for in this case they are as spirit and life without a body; or, as was observed above, n. 33, like a palace without a foundation.

40. The truths of the literal sense of the Word, in part, are not naked truths, but appearances of truth, and as similitudes and comparisons, taken from such things as are in nature, consequently which are accommodated and adapted to the apprehension of the simple, and likewise of infants. But inasmuch as they are correspondences, they are the recipients and abodes of genuine truth, and are as it were vessels which enclose and contain it, just as a crystal cup encloses excellent wine, and as a silver dish contains wholesome food; they are also like garments for covering, as swaddling clothes for infants, and handsome raiment for beautiful virgins; they are further like the scientifics of the natural man, which comprehend in them the perceptions and affections of truth of the spiritual man. The naked truths themselves which are thus included, contained, clothed, and comprehended, are in the spiritual sense of the Word, and the naked goodnesses are in its celestial sense. But let this be illustrated from the Word: "Jesus said, Wo unto you Scribes and Pharisees, for ye cleanse the outside of the cup and platter, but the inner parts are full of rapine and excess. Thou blind Pharisee, cleanse first the inner part of the cup and platter, that the outside may be clean also," Matt. xxiii. 25, 26. The Lord here speaks by ultimates, or things that are of the last and lowest order in nature, and which

contain things of a higher and inner order, and uses the terms cup and platter, and by cup is meant wine, and by wine the truth of the Word, and by platter is meant meat, and by meat the good of the Word; by cleansing the inside of the cup and platter, is meant to purify the interiors, which relate to the will and the thought, consequently to love and faith, by the Word; by saying, that thus the outside would be clean, is meant, that thus the exteriors relating to work and word would be purified, for the latter derive their essence from the former. Take another instance; "Jesus said, there was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain poor man named Lazarus, who lay at his gate full of sores," Luke xvi. 19, 20. In this passage also the Lord spake by natural things, which were correspondences, and contained spiritual things; by the rich man is meant the Jewish nation, which is called rich as possessing the Word, wherein are spiritual riches; by the purple and fine linen with which he was clothed, is signified the good and truth of the Word, by purple its good, and by fine linen its truth; by faring sumptuously every day, is signified the satisfaction and delight they had in possessing and reading the Word; by the poor Lazarus are signified the Gentiles, who had not the Word; that they were despised and rejected by the Jews, is signified by Lazarus being laid at the gate of the rich man full of sores. The reason why the Gentiles are meant by Lazarus is, because the Gentiles were beloved of the Lord, like Lazarus who was raised from the dead, John xi. 3, 5, 36; and who is called the Lord's friend, John xi. 11; and sat at table with the Lord, John xii. 2. From the two passages above it appears, that the truths and goods of the literal sense of the Word are as the vessels to contain, and as the garments to cover the naked truth and good, which lie hid in the spiritual and celestial sense of the Word.

41. The Word being such in the sense of the letter, it follows, that they who are principled in divine truths, and in a faith that the Word is in its bosom inwardly holy and divine, (and especially if they believe the Word to be such by virtue of its spiritual and celestial sense) whilst they read the Word under illumination from the Lord, see divine truths in a natural light; for the light of heaven, in which the spiritual sense of the Word is, flows into the natural light, in which the literal sense of the Word is, and illumines the intellectual principle of man, which is called the natural principle, and causes it to see and acknowledge divine truths, where they stand apparent and where they lie concealed. This influx attended with the light of heaven has place with some,

even at times when it is unnoticed by them.

42. Inasmuch as our Word in its inmost bosom, by virtue of its celestial sense, is as a kindling flame, and in its middle bosom, by virtue of its spiritual sense, is as a radiant light, it follows, that in its ultimate bosom, by virtue of its natural sense, in which are the two interior senses, it is as a ruby and a diamond; as a ruby by virtue of its celestial flame, and as a diamond by virtue of its spiritual light. The Word being such in its literal sense by virtue of its transparence, therefore the Word in this sense is meant by the FOUNDATIONS OF THE WALL OF JERUSALEM; by the URIM AND THUMMIM IN AARON'S EPHOD; by the GARDEN OF EDEN in which the king of Tyre had been; and also by the CURTAINS AND VEILS OF THE TABERNACLE; and by the EXTERNALS OF THE TEMPLE AT JERUSALEM; but in its own essential glory by the LORD AT HIS TRANSFIGURATION.

43. *That the truths of the literal sense of the Word are meant by the foundations of the New Jerusalem in the Revelation*, chap. xxi. follows from this consideration, that by the New Jerusalem is meant a New Church as to doctrine, according to what was shewn in the DOCTRINE CONCERNING THE LORD, n. 62, 63; wherefore by the wall thereof, and by the foundations of the wall, nothing else can be understood but the external of the Word,

which is the sense of its letter, for it is this sense from which doctrine is derived, and by doctrine the church; and this is like a wall with foundations, which encloses and secures a city. Concerning the wall of the New Jerusalem, and its foundations, it is thus written in the Revelation, "The angel measured the wall of the city Jerusalem 144 cubits, which is the measure of a man, that is, of an angel. And the wall had twelve foundations garnished with every precious stone; the first foundation was a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, the fifth a sardonix, the sixth a sardius, the seventh a chrysolyte, the eighth a beryl, the ninth a topaz, the tenth a chrysoprasus, the eleventh a jacinth, the twelfth an amethyst," xxi. 17, 18, 19, 20; by the number 144 are signified all the truths and goodnesses of the church derived from doctrine grounded in the literal sense of the Word; the same is signified by twelve; by a man is signified intelligence; by an angel is signified divine truth whence intelligence is derived; by measure is signified their quality; by a wall and its foundations is signified the sense of the letter of the Word, and by precious stones, the truths of good things of the Word in their order, from whence doctrine is derived, and by doctrine the church.

44. *That the truths and good things of the literal sense of the Word are understood by*

the urim and thummim. The urim and thummim were upon Aaron's ephod, by whose priesthood the Lord was represented as to divine good, and as to the work of salvation; by the garments of the priesthood, or the garments of holiness, was represented the divine truth originating in the divine good, by the ephod was represented the divine truth in its ultimate, consequently the Word in the literal sense, for this is the divine truth in its ultimate, as was shewn above; hence by the twelve precious stones, with the names of the twelve tribes of Israel, which were the urim and thummim, were represented divine truths, originating in the divine good, in the complex. Concerning these it is thus written, "They shall make the ephod of gold, of blue, of purple, of scarlet, and fine twined linen; and they shall make the breastplate of judgment according to the work of the ephod, and thou shalt fill it with fillings of stone, four orders of stone; a ruby, a topaz, and a carbuncle, the first order; an emerald, a sapphire, and a diamond, the second order; a ligure, an agate, and an amethyst, the third order; a beryl, an onyx, and a jasper, the fourth order. These stones shall be according to the names of the children of Israel; the engravings of a signet shall be for the twelve tribes according to the name of each: and Aaron shall carry upon the breastplate of judgment the urim and thummin, and they shall be upon Aaron's heart when he enters in before Jehovah," Exod. xxviii. 6, 15 to 21, 30. What is represented by Aaron's garments, his ephod, his robe, his coat, his mitre, and his girdle, may be seen explained in the HEAVENLY MYSTERIES, where this chapter is treated of; it is there shewn, that by the ephod is represented divine truth in its ultimate; that by precious stones are represented truths rendered transparent by good; by twelve precious stones, all ultimate truths rendered transparent by the good of love in their order; by the twelve tribes of Israel, all things appertaining to the church; by the breastplate divine truth originating in the divine good; by the urim and thummim, the resplendence of divine truth in the ultimate originating in the divine good, for urim is fire bright and lucid, and thummim is resplendence in the angelic tongue, and integrity in the Hebrew tongue; it is further shewn in the same book of HEAVENLY MYSTERIES, that answers were given by the variegations of light, and at the same time by tacit perception, or by express declaration in words. Hence it may appear, that by these precious stones were also signified truths derived from good in the ultimate sense of the Word; for by no other truths are answers given from heaven, inasmuch as the divine proceeding is in its fulness in that sense. That precious stones and diadems signify divine truths in their ultimates, such as are in the literal sense of the Word, was made manifest to me from the precious stones and diadems, which I saw in the spiritual world amongst the angels and spirits therein; they served in some cases for ornaments of dress, and in others they were deposited in cabinets, and it was given me to know, that they corresponded with truths in the ultimates, nay, that they had even thence their origin and brilliant appearance. It was by reason of such their signification, that diadems were seen by John on the head of the dragon, Rev. xii. 3; and on the horns of the beast, Rev. xiii. 1; and that precious stones were seen on the whore who sat on the scarlet beast, Rev. xvii. 4; such ornaments were seen by John, because by the dragon, the beast and the whore, are signified those in the christian world, who are in possession of the Word.

45. *That the truths of the literal sense of the Word are understood by the precious stones in the garden of Eden, in which the king of Tyre is said to have been.* It is written in Ezekiel concerning the king of Tyre, "Thou sealest up thy sum full of wisdom, and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the chrysoprase, and the emerald, and gold,"

xxviii. 12, 13; by Tyre in the Word are signified the knowledges of truth and good; by king is signified the truth of the church; by the garden of Eden is signified wisdom and intelligence derived from the Word; by precious stones are signified truths transparent by virtue of good, such as are the truths in the literal sense of the Word, and it is by reason of this signification of precious stones, that they are called his covering; that the sense of the letter covers the interior things of the Word, may be seen in the preceding article.

46. *That the literal sense of the Word is signified by the curtains and veils of the tabernacle.* By the tabernacle was represented heaven and the church, wherefore its form was described by Jehovah on mount Sinai; hence by all things which were in the tabernacle, as the candlestick, the golden altar for incense, and the table on which was the bread of faces, were represented and consequently signified the holy things of heaven and of the church; so also by the holy of holies, where was the ark of the covenant, was represented and consequently signified the inmost of heaven and of the church; and thus too by the law itself, which was written on two tables of stone, and enclosed in the ark, was signified the Lord as to the Word; now whereas external things derive their essence from internal things, and both from what is inmost, which in

this case was the law, therefore the holy things of the Word were also represented and signified by all things appertaining to the tabernacle: hence it follows, that by the ultimates of the tabernacles, which were the curtains and veils, consequently the coverings and the continents, were signified the ultimates of the Word, which are the truths and goods of its literal sense. It was by reason of this their signification, that "all the curtains and veils were made of fine twined linen, and of blue, and purple, and scarlet, with cherubs," Exod. xvi. 1, 31, 36. What was in general and in particular represented and signified by the tabernacle, and by all things contained therein, is explained in the HEAVENLY MYSTERIES treating on that chapter of Exodus, and it is there shewn, that by the curtains and veils were represented the externals of heaven and of the church, consequently also the externals of the Word; also that by fine linen is signified truth derived from a spiritual origin; by blue, truth derived from a celestial origin; by purple, celestial good; by scarlet, spiritual good; and by cherubs, the guards or securities of the interior things of the Word.

47. *That the externals of the Word, which are the things appertaining to the literal sense, were represented by the externals of the temple at Jerusalem.* The reason is, because the temple and the tabernacle were representative

of similar things, viz. of heaven and the church, and consequently of the Word also. That the temple at Jerusalem was significative of the Lord's divine humanity, he himself teaches in these words, "Destroy this temple, and in three days I will raise it up; but he spake of the temple of his body," John ii. 19, 21; and where the Lord is signified, the Word also is signified, because the Lord is the Word. Now whereas by the interior things of the temple were represented the interior things of heaven and of the church, consequently of the Word also, therefore by its exterior things were represented and signified the exterior things of heaven and the church, and consequently of the Word also, which are the things appertaining to its literal sense. Concerning the exterior things of the temple, it is written, "That they were built of entire stone not hewn, and of cedar within; and that all the walls thereof within were carved with cherubs, and palms, and openings of flowers; and the floor was overlaid with gold," 1 Kings vi. 7, 29, 30; by all which things also are signified the externals of the Word, which are the holy things of its literal sense.

48. *That the Word in its glory was represented by the Lord when he was transfigured.* It is written of the Lord, when he was transfigured in the presence of Peter, James, and

John, "That his face shone like the sun; his raiment was white as light; and that there appeared Moses and Elias talking with him; and that a bright cloud overshadowed the disciples, and a voice was heard from the cloud, saying, This is my beloved Son, hear ye him," Matt. xvii. 1 to 5. It has been given me to understand, that the Lord, on this occasion, represented the Word; by his face, which shone as the sun, was represented his divine good; by his raiment which was as light, his divine truth; by Moses and Elias, the historical and prophetical Word, by Moses the Word which was written by him, and in general the historical Word, and by Elias the prophetical Word; by the bright cloud which overshadowed the disciples, the Word in the sense of the letter; wherefore out of this voice was heard, which said, This is my beloved Son, hear ye him; for all declarations and responses from heaven are given only in and by things ultimate, such as are in the literal sense of the Word, for they are then given in their fulness from the Lord.

49. It has been shewn above, that the Word in its natural sense, which is the sense of the letter, is in its sanctity and in its fulness; it remains to shew, that the Word in that sense is in its POWER. What and how great is the power of the divine truth in the heavens and also on the earths, may appear from what is

said in the treatise on Heaven and Hell concerning the power of the angels, n. 228 to 233. The power of the divine truth operates especially against falses and evils, consequently against the hells; whosoever engages in combat against these, must support it by truths from the literal sense of the Word; the Lord's power to save man is by means of the truths which he receives, for by truths derived from the literal sense of the Word, man is reformed and regenerated, and is then taken out of hell, and introduced into heaven; this power the Lord took upon him even as to his divine humanity, after that he had fulfilled all the contents of the Word even to its ultimates; wherefore he said to the high-priest, (speaking of the time when by the passion of the cross he should have completed what remained to be fulfilled) "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64. Mark xiv. 62. The Son of Man is the Lord as to the Word; the clouds of heaven signify the Word in the sense of the letter; to sit on the right hand of God is omnipotence by the Word, as also Mark xvi. 19. The power of the Lord by virtue of the ultimates of truth was represented by Nazarites in the Jewish church, and by Samson, of whom it is said, that he should be a Nazarite from his mother's womb, and that power consisted in his hair; by a Nazarite and the Nazariteship is also signified hair. That Samson's power was in his hair, he himself declares in these words, "There hath not come a razor upon mine head, because I am a Nazarite from my mother's womb; if I be shaven, then my strength will depart from me, and I shall become weak, and shall be like any man," Judges xvi. 17. None can know why the Nazariteship, by which is signified hair, was instituted; and whence it is, that Samson derived strength from hair, unless he knows what is signified in the Word by head; by head is signified celestial wisdom, which angels and men receive from the Lord by divine truth; hence by the hair of the head is signified celestial wisdom in the ultimates, and also divine truth in the ultimates. This being the signification of hair, by reason of its correspondence with the heavens, therefore it was ordained as a statute for the Nazarites, "That they should not shave the hair of their head, because that is the Nazariteship of God upon their head," Numb. vi. 1 to 21; and it was further ordained, "That the high priest and his sons should not shave their heads, lest they should die, and wrath should come upon all the house of Israel," Levit. x. 6. Hair being so holy, by reason of this signification originating in correspondence, therefore the Son of Man, who is the Lord as to the Word, is described even in regard to his hair, "That it was as white wool, like snow," Rev. i. 14; so also is "the Ancient of Days" described, Dan. vii. 9. On this subject also somewhat may be seen above, n. 35. In fine, the true ground and reason why the power of the divine truth or Word is in the sense of the letter is, because in that sense the Word is in its fulness, and because in that sense the angels of both the Lord's kingdoms, and men, are together united.

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That the doctrine of the church ought to be drawn from the literal sense of the Word, and be confirmed thereby.

50. It was shewn, in the foregoing article, that the Word, in its literal sense, is in its fulness, in its sanctity, and in its power; and whereas the Lord is the Word, as being the all of the Word, it follows, that the Lord in that sense is most especially present, and that by virtue thereof he teaches and enlightens man. But it may be expedient to prove these propositions under several articles arranged in the following order, I. That the Word without doctrine is unintelligible. II. That doctrine ought to be drawn from the literal sense of the Word. III. But that divine truth, which ought to be the result of doctrine, can appear

to none but those who are in illumination from the Lord.

51. I. *That the Word without doctrine is unintelligible.* The reason is, because the Word, in its literal sense, consists of mere correspondences, to the end that spiritual and celestial things may be together in it, and that every single expression may be their continent and support; therefore divine truths in the literal sense are rarely found naked, but clothed, in which state they are called appearances of truth, and are for the most part accommodated to the apprehension of the simple, who are not used to any elevation of their thoughts above visible objects. There are also some truths which appear like contradictions, when nevertheless there is not a single contradiction in the Word, if it be viewed in its own spiritual light. In some parts likewise of the prophetic writings, there is a collection of names of places and persons, from which in the letter no sense can be gathered, as in the passages above adduced, n. 15. Such then being the nature of the Word in its literal sense, it must be very evident, that without doctrine it cannot possibly be understood. But this will be best illustrated by examples; it is said, for instance, "that Jehovah repenteth," Exod. xxxii. 12, 14. Jonah iii. 9. Chap. iv. 2; and it is also said, "that Jehovah doth not repent," Numb. xxiii. 19. 1 Sam. xv. 29; which apparently

contradictory passages, without doctrine are not reconcileable. It is said, "that Jehovah visiteth the iniquity of the fathers upon the children to the third and fourth generation," Numb. xiv. 18; and it is likewise said, "that the fathers shall not be put to death for the children, neither the children for the fathers, but every man shall be put to death for his own sin," Deut. xxiv. 16. These passages, without doctrine, seem contradictory; but when illustrated by doctrine, they are in perfect agreement. Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you;" without doctrine it might be supposed, from these words, that every one would certainly receive what he requests; but doctrine teaches, that whatsoever a man asks of the Lord, and under his influence, that is granted him; for thus the Lord explains himself, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John xv. 7. The Lord says, "Blessed are the poor, for their's is the kingdom of God," Luke vi. 20. Without doctrine, it may be imagined that heaven is designed for the poor, and not for the rich; but doctrine teaches, that the poor in spirit are here meant; for the Lord says in another place, "Blessed are the poor in spirit, for their's is the kingdom of heaven," Matt. v. 5. Again, the Lord says, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged," Matt. vii. 1, 2. Luke vi. 37; without doctrine a person might here be led to this conclusion, that he ought not to judge, in respect to an evil man, that he is evil; whereas from doctrine it appears, that it is lawful to judge, if it be done righteously, for the Lord says, "Judge righteous judgment," John vii. 24. Again, the Lord says, "Be not ye called Rabbi, for one is your master, even Christ; and call no man your father upon earth, for one is your Father in heaven; neither be ye called masters, for one is your Master, even Christ," Matt. xxiii. 8, 9, 10. These words, unexplained by doctrine, would seem to imply, that it is not lawful to call any person, rabbi, father, or master; whereas by doctrine we learn, that it is lawful in a natural sense, though it be unlawful in a spiritual sense. Again, Jesus said to his disciples, "When the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28. From these words it might be concluded, that the disciples of the Lord are to sit hereafter in judgment; when the truth is, they cannot judge any person; doctrine therefore must explain how this mystery is to be understood, and thus unfolds it, by teaching that the Lord alone, who is omniscient, and knows all hearts, is to sit in judgment, and is able to judge; and that by his twelve disciples is meant the church, in respect to all the truths and goods which it has from the Lord, by means of the Word; from whence doctrine concludes, that those truths and goods are to judge every one, according to the words of the Lord in John, chap. iii. 17, 18. chap. xii. 47, 48. Whosoever reads the Word without doctrine, knows not how those things cohere together, which are spoken by the prophets concerning the Jewish nation and Jerusalem, where it is said that the church shall continue with that nation, and its seat abide in that city forever, as in the following places, "Jehovah shall visit his flock, the house of Judah, and shall place them as a horse of glory in war; out of him came forth the corner, out of him the nail, and out of him the bow of war," Zech. x. 3, 4. "Behold I come to dwell in the midst of thee, and Jehovah shall make Judah an inheritance, and shall again choose Jerusalem," Zech. ii. 14, 15, 16. "It shall come to pass in that day, the mountains shall drop down new wine, and the hills shall flow with milk, and Judah shall be for ever, and Jerusalem from generation to generation," Joel iii. 18, 19, 20. "Behold the days come, in which I will sow the house of Israel and the house of Judah with the seed of man; and in which I will make a new covenant with the house of Israel and with the house of Judah; and this is the covenant, I will put my law in the midst of them, and will write it upon their heart, and I will be to them a God, and they shall be to me a people," Jer. xxxi. 27, 31, 33. "In that day ten men out of all languages of nations shall take hold of the skirt of a man Jew, saying, We will go with you, for we have heard that God is with you," Zech. viii. 22, 23; so in other places, as Isaiah xliv. 24, 26. Chap. xlix. 22, 23. Chap. lxv. 9. Chap. lxvi. 20, 22. Jer. iii. 18. Chap. xxiii. 5. Chap. l. 19, 20. Nahum ii. 1. Malach. iii. 4; where the coming of the Lord is treated of, and it is said that these things will come to pass. But the contrary is declared in many other passages, of which the following only shall be here noticed, "I will hide my faces from them, I will see what their posterity shall be, for they are a generation of perversions, children in whom there is no faithfulness; I said, I will cast them out into corners, I will make the remembrance of them to cease from man, for they are a nation void of counsel, neither is there any understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are the grapes of gall, their clusters are of bitterness; their wine is the poison of dragons, and the cruel venom of asps. All that is hid up with me, sealed up in my treasures: to me belongeth vengeance and retribution," Deut. xxxii. 20 to 35; these things are spoken concerning that nation, as are also things of a similar nature elsewhere; see Isaiah iii. 1, 2, 8. Chap. v. 3 to 6. Deut. ix. 5, 6. Matt. xii. 39. Chap. xxiii. 27, 28. John viii. 44; and in Jeremiah and Ezekiel throughout. Now the above passages, although they apper contradictory and irreconcileable, are nevertheless perfectly consistent with each other when viewed in their true light according to doctrine, which teaches that by Israel and Judah in the Word are not understood Israel and Judah, but the church in both senses, in the one sense that it is vastated, and in the other sense that it is to be re-established by the Lord. The case is the same with other parts of the Word; whence it manifestly appears, that the Word without doctrine is unintelligible.

52. From what has been said it may appear, that they who read the Word without doctrine, or who do not form to themselves a doctrine from the Word, are in the dark concerning every truth, and that their minds are wavering and unstable, prone to errors, and may easily be led into heresies, which they also embrace if they aspire after favour or authority, provided they do not thereby endanger their reputation; for the Word is to them as a candlestick without light, and they see in the dark as it were many things, when nevertheless they see scarcely any thing at all, for it is doc-

trine alone that gives light as a candle. I have seen such examined by the angels, and it was found, that they could confirm from the Word whatever they pleased, and that they do confirm whatever relates to the love of self, and of those things which they delight in. I have also seen such stripped of their clothes, as a token that they were destitute of truths; garments in the spiritual world are truths.

53. II. *That doctrine ought to be drawn from the literal sense of the Word, and to be confirmed thereby.* The reason is, because the Lord is present in that sense alone, enlightening and teaching him the truths of the church; for all the Lord's operations are performed in fulness, and the Word in its literal sense is in its fulness, as was shewn above. Hence it is, that doctrine ought to be drawn from the literal sense.

54. That the Word is not only intelligible by doctrine, but is also as it were luminous, appears from the Word's not being intelligible without doctrine, and like a candlestick without light, as was shewn above. The Word therefore, is intelligible by doctrine, and is like a candlestick with a lighted candle. Man then sees more than he had seen before, and also understands such things as he had not before understood. Things dark and discordant he either sees not and passes by, or he sees and explains them so as to be consistent with doc-

trine. The experience of all the christian world proves, that the Word is seen from, and explained according to doctrine. All of the reformed church see and explain the Word from and according to their own doctrine; in like manner the papists, from and according to their's; nay, the Jews, from and according to their's. Consequently falses arise from false doctrine, and truths from that which is true. Hence it appears, that true doctrine is like a candle in the dark, and like a directing post on the road. But doctrine is not only to be drawn from the literal sense of the Word, but it is also to be confirmed by that sense; for if it be not confirmed by it, the truth of doctrine appears as if the human intellect only, and not divine wisdom, were concerned in it. And thus doctrine would be like a house in the air, and not upon the earth, and therefore without foundation.

55. The doctrine of genuine truth may also be fully drawn from the literal sense of the Word. For the Word in its literal sense is like a person clothed, where the face and hands are naked. All things that regard the life of man, and consequently his salvation, are naked; the rest are clothed: in many places where they are clothed, they shine through the clothing, as a face through a thin silk. Even the truths of the Word, in proportion as they are multiplied by the love of truth, and

arranged thereby, appear more and more bright and clear through the clothing; but this also is effected by doctrine.

56. It may be imagined, that the doctrine of genuine truth might be collected from the spiritual sense of the Word, which is learnt by the science of correspondences; but doctrine is not attainable by means of that sense, but only capable of receiving illustration and confirmation from it; for as was observed above, n. 26, no one can come into the spiritual sense of the Word through correspondences, unless he be first in genuine truths derived from doctrine. It is possible for a person, who is not in genuine truths, to falsify the Word by some correspondences with which he is acquainted, when he connects them together, and applies them to the confirmation of particular opinions rooted in his mind, in consequence of the principles he has imbibed. Besides, the spiritual sense of the Word is opened to man by the Lord alone, and is guarded by him, as the angelic heaven is guarded, for heaven is therein. It is therefore highly necessary that man should study the Word in its literal sense, as through it alone doctrine is obtained.

57. III. *That genuine truth, which must result from doctrine, is apparent, in the literal sense of the Word, only to those, who are in illumination from the Lord.* Illumination comes from the Lord alone, and abides with

those who love truth for truth's sake, and apply them to the purposes of a good life; none else can receive illumination from the Word. The reason why illumination comes from the Lord alone, is, because the Word is from him, and consequently he is in the Word; and the reason of its abiding only with those, who love truth for truth's sake, and apply them to the purposes of a good life, is, because they are in the Lord, and the Lord in them; for the Lord is divine truth itself, and the Lord is then loved, when men live according to his divine truths, consequently, when by virtue thereof they bring forth the fruits of good and useful service; according to these words in John, "At that day ye shall know that ye are in me, and I in you; he that hath my commandments, and keepeth them, he it is that loveth me; and I will love him, and will manifest myself to him; and will come unto him, and make my abode with him," chap. xiv. 20, 21, 23. And in Matthew, "Blessed are the pure in heart, for they shall see God," chap. v. 8. These are they who are in illumination when they read the Word, and to whom the Word appears in its brightness and transparence.

58. The reason why the Word appears to such in its brightness and transparence, is, because there is both a spiritual and celestial sense in every part of the Word, and these senses are in the light of heaven; wherefore

the Lord, through these senses, and their light, enters into the natural sense of the Word, and the light thereof abiding in man. Hence man acknowledges the truth from an interior perception, and afterwards sees it in his own thought, and that as often as he is in the affection of truth for truth's sake; for perception comes from affection, and thought from perception, and thence arises acknowledgment, which is called faith. But of this more will be said in the following article concerning the conjunction of the Lord with man through the Word.

59. With these the first thing is, to collect for themselves doctrine from the literal sense of the Word, and thus kindle a light for their further advancement; but after doctrine is collected, and thus the light is kindled, they see the Word by it. But those who do not collect doctrine for themselves, first inquire whether the doctrine collected by others, and received by common consent, agrees with the Word, and give their assent to those things which do agree, but dissent from those things which do not agree. Thus they form their own doctrine, and through doctrine their faith. But this is only the case with those, who are not blinded by the distracting cares of the world; these, if they love truths for truth's sake and apply them to the purposes of life, are in illumination from the Lord. Others, if

they are in any degree of life according to truth, may learn from them.

60. The very reverse happens, where men interpret the Word by the doctrine of false religion, and particularly where they confirm such doctrine by the Word, with no other view than their own glory, and the acquirement of worldly wealth; with such persons the truths of the Word appear as in the shades of the night, and this false interpretation as in the light of the day; they read truths, but they do not see them; and if they see the shades of them, they falsify them. These are they whom the Lord describes "as having eyes, yet they see not, and ears, yet they do not understand," Matt. xiii. 14, 15; for nothing blinds man but his own propriety, and the confirmation of false; the propriety of man is self-love, and hence the arrogance of self-intelligence; and the confirmation of the false is darkness counterfeiting light. Hence the light of these becomes merely natural, and their sight is like that of a person who imagines he sees phantoms in the shade.

61. I have been permitted to converse with several after death, who believed they should shine as the stars in the firmament, because as they said they had accounted the Word holy, had often perused it, and had collected many things from it, whereby they had confirmed the tenets of their particular faith, and

had acquired the reputation of being great scholars and learned men; in consequence whereof they supposed they should be advanced to the dignity of a Michael or a Raphael; but on their examination respecting the love which influenced them in their study of the Word, it was discovered, that some of them had studied it from a principle of self-love, with a view to acquire rank and distinction in the church, and some from a principle of worldly love, with a view to preferment and gain; on their examination also respecting what they had learned from the Word, it was discovered, that they did not know a single genuine truth, but only what may be called truth falsified, which in itself is false; and they were informed, that this was a consequence of their considering themselves and the world as the ends of their reading, or which is the same thing, their loves, and not the Lord and heaven; for in this case, when selfish and worldly love are the ends, the mind, in reading the Word, abides in itself and in the world, and consequently is confined in its thoughts to its own proprium or selfhood, which is in utter darkness respecting all things that relate to heaven; so that in such a state, it is impossible for man to be drawn by the Lord out of his propriety, and to be elevated into the light of heaven, and of consequence it is impossible he should receive any influx from the Lord through heaven. I have also seen such persons admitted into heaven, but when they were discovered to be without truths, they were cast headlong down again ; yet still they remained full of a conceit that they deserved to be in heaven. The case is different with those who have studied the Word out of a pure affection towards the knowledge of truth for truth's sake, and because it is a means of promoting the uses and purposes of a good life, not only in respect to themselves, but their neighbour. I have seen such raised up into heaven, and thereby into the light, wherein divine truth there appears, and instantly exalted to angelic wisdom, and the happiness thereof, which is eternal life.

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That by the literal sense of the Word man has conjunction with the Lord, and consociation with the angels.

62. THE reason why man has conjunction with the Lord by means of the Word, is because it treats of him alone, and through it the Lord is all in all therein, and is called the Word, as has been shewn in the treatise CONCERNING THE LORD. The reason why such conjunction is effected by the literal sense, is, because the Word in that sense is in its fulness, in its holiness, and in its power, as was

shewn above in the article concerning it: this conjunction is not apparent to man, but is wrought in the affection and perception of truth, and thereby in the love and faith of divine truth in him.

63. The reason of man's consociation with angels by means of the literal sense, is, because the spiritual and celestial senses are contained in that sense, and the angels are in those senses; the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of the Lord's celestial kingdom in its celestial sense; there is an evolution or unfolding of these senses effected by virtue of the literal sense, whilst it is read by a person who is in the truth; such evolution is instantaneous, consequently the consociation is so likewise.

64. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, was proved to me by manifold experience; it was given me to perceive that whilst I was reading the Word in its literal sense, communication was opened thereby with the heavens, sometimes with one society, sometimes with another; what I understood according to a natural sense, the spiritual angels understood according to a spiritual sense, and the celestial angels according to a celestial sense; and this in an instant of time; and whereas this communication has been perceived by me many thousand times, I have not

a single doubt remaining as to the reality of it. There are spirits also who are below the heavens, and abuse this communication; for they read over particular passages from the literal sense of the Word, and immediately observe and note the society with which communication is effected; this also I have frequently seen and heard. From these circumstances it is given me to know, by sensible experience, that the Word as to its literal sense is a divine medium of conjunction with the Lord, and with heaven. More may be seen concerning this conjunction by the Word, in the treatise concerning HEAVEN and HELL, n. 303 to 310.

65. But in what manner this unfolding of those senses takes place, shall be explained in a few words; but that it may be understood, it must be recollected what was said above, n. 6, 38, concerning successive order, and concerning simultaneous order; that what is celestial, spiritual, and natural, follows one after another in successive order, from the highest things which are in heaven, to the lowest which are in the world; and that the same things in simultaneous order are in the lowest, which is natural, one near the other, from the most internal to the most external, and that in like manner are the successive senses of the Word, the celestial and spiritual at the same time in the natural. These things being comprehended, it may in some measure be ex-

plained to the understanding, in what manner the two senses, celestial and spiritual, are unfolded from the natural, when man is reading the Word; for then the spiritual angels extract and call forth spiritual things, and the celestial angels, celestial things; nor can they do otherwise, because those things are in agreement with their nature and essence, and are homogeneous therewith.

66. But this may first be illustrated by similar comparisons from the three kingdoms of nature, which are called the *animal*, the *vegetable*, and the *mineral*. In the *animal kingdom*, for instance, when the food is turned to chyle, the blood-vessels extract from thence, and call forth their blood, the nervous fibres their juices, and the substances, from whence those fibres originate, their animal spirit. In the *vegetable kingdom*, a tree, with its trunk, branches, leaves, and fruits, is supported on its root; and out of the ground, by means of its root, extracts and calls forth a denser juice for the trunk, branches, and leaves, a purer for the fleshy part of the fruit, and the purest of all for the seeds within the fruit. In the *mineral kingdom;* minerals in some places in the bowels of the earth are impregnated with gold, silver, and iron; the gold, silver, and iron, draw their respective elements from the subterraneous vapours.

67. Let us now illustrate, by example, after

what manner the spiritual angels draw forth their sense, and the celestial angels theirs, from the natural sense, in which the Word is with men; let us take for example five commandments of the decalogue. THE COMMANDMENT, *Thou shalt honour thy father and mother;* by father and mother, man understands a father and mother on earth, and also those who are in the place of father and mother; and by honouring them, he understands to have them in honour and to obey them. But the spiritual angel understands by father the Lord, and by mother the church, and by honouring them he understands to love them. And the celestial angel by father understands the divine love of the Lord, by mother his divine wisdom, and by honouring them he understands doing good from him. THE COMMANDMENT, *Thou shalt not steel;* by stealing man understands to rob, defraud, and under any pretence whatever to take from another what belongs to him; whereas a spiritual angel by stealing means to deprive others of their truths of faith, and goods of charity, by means of falses and evils; but a celestial angel by stealing means to attribute to himself what belongs to the Lord, and to appropriate to himself his righteousness and merit. Again, *Thou shalt not commit adultery;* by committing adultery man understands to commit whoredom, to be guilty of obscene practices, to indulge wanton discourse, and to entertain lewd thoughts; whereas a spiritual angel, by committing adultery, means to adulterate the goods of the Word, and to falsify its truths; but a celestial angel, by committing adultery, means, to deny the divinity of the Lord, and to profane the Word. Again, *Thou shalt do no murder;* by doing murder, man understands, not only the taking away another's life, but likewise bearing malice and hatred in the heart, and breathing a revengeful spirit against any person; whereas by doing murder a spiritual angel understands, to play the devil's part, and destroy men's souls; and a celestial angel, by doing murder, means to hate the Lord, and those things which are the Lord's. Lastly, *Thou shalt not bear false witness;* by bearing false witness, man understands also to tell lies, and to defame any person; whereas a spiritual angel, by bearing false witness, means to declare, and endeavour to persuade others, that what is false is true, and what is evil is good, and *vice versa.* But a celestial angel, by bearing false witness, means to blaspheme the Lord and the Word. These instances may serve to shew, after what manner the spiritual and celestial sense of the Word is unfolded and extracted from the natural sense in which they are contained, and what is wonderful, the angels extract these senses without having any knowledge of a man's thoughts; but still the thoughts of angels and men make one by correspondences, like end, cause, and effect; for ends do actually exist in the celestial kingdom, causes in the spiritual, and effects in the natural kingdom. This very conjunction by correspondences was the same from the creation; hence then the consociation of men with angels is effected by the Word.

68. The reason why the consociation of man with the angels is effected by the natural, or literal sense of the Word is, because in every man, by virtue of creation, there are three degrees of life, the celestial, the spiritual, and the natural; man however is in the natural degree so long as he continues in this world, and at the same time is so far in the spiritual degree, as he is under the influence of genuine truths, and so far in the celestial degree as he lives a life according to those truths; but yet he cannot come into the real spiritual or celestial degrees till after death. But more concerning this elsewhere.

69. From what has been said, it must appear evidently, that in the Word alone, through which man has conjunction with the Lord, and consociation with the angels, there is spirit and life, as the Lord says "The words which I speak unto you are spirit and life," John vi. 63. "The water which I give you shall be a well of water springing up unto everlasting life," John iv. 14. "Man doth not live by bread alone, but by every word that proceedeth out

of the mouth of God," Matt. iv. 4. "Labour not for the meat that perisheth, but for the meat which endureth unto everlasting life, which the Son of Man shall give unto you," John vi. 27.

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That the Word is in all the heavens, and that angelic wisdom is thence derived.

70. THAT the Word is in the heavens, has remained a secret to mankind unto this day; nor could it be made known so long as the church was ignorant of the existence of angels and spirits, and that they were like men in this our world, and resemble them in every particular but this, viz. that they are spiritual beings, and that all things they have amongst them are from a spiritual origin; whereas men on earth are natural beings, and all things amongst them are from a natural origin. So long as the church was in such ignorance, it could never be known that the Word is also in the heavens, and that it is read by the angelic inhabitants, and also by the spirits that are under the heavens. But lest this truth should remain forever a secret, it has been granted me to be in fellowship with angels and spirits, and to converse with them, and to see what is in their worlds, and afterwards to relate to mankind many of the things which I have seen

and heard. This I have done in a treatise concerning HEAVEN and HELL, published at London in the year 1758; from which work it will appear that angels and spirits are men, and that they have amongst them an abundance of all such things as exist amongst men on earth. That angels and spirits are men, may be seen in that treatise, n. 73 to 77, and also n. 453 to 456; also that they have amongst them divine worship and preaching in their temples, n. 221 to 227; and that they have likewise writings and books, n. 253 to 264; and also the Holy Scripture or Word, n. 259.

71. As to what respects the Word in heaven, it is written in a spiritual style, which differs entirely from a natural style; a spiritual style consists of mere letters, each whereof involves some particular sense, and there are punctuations above the letter, which exalt the sense. The letters in use amongst the spiritual angels, are like the letters used in printing in our world; and the letters in use amongst the celestial angels are like the old Hebrew letters, variously inflected, and with signatures above and beneath, each of which involves some entire sense in itself. Inasmuch as their writing is of such a nature, therefore the names of persons and places which occur in the Word are not like our's, but instead of names are the real things which they signify; as by Moses, the historical Word; by Elias, the prophetic

Word; by Abraham, Isaac, and Jacob, the Lord with respect to his divinity and divine humanity; by Aaron, the priestly office; by David, the kingly office, each in relation to the Lord; by the names of the sons of Jacob, or the twelve tribes of Israel, various things respecting heaven, and the church; so also by the names of the Lord's twelve disciples; by Zion and Jerusalem, the church in regard to doctrine derived from the Word; by the land of Canaan, the church itself; by the places and cities therein, on this side Jordan and beyond it, various things relating to the church and its doctrines. It is the same in other things in the Word. The case is the same in respect to numbers; they do not occur in the copies of the Word written in heaven, but instead of them, are expressed the real things, with which the numbers correspond. Hence it is plain to see, that the Word in heaven, as to the literal sense, is similar to, and at the same time corresponding with, our Word, and consequently that they are one; for correspondences make one.

72. It is a wonderful consideration, that the Word in heaven is so written that the simple understand it in simplicity, and the wise in wisdom; for there are several dots and signatures over the letters, which, as was observed, exalt the sense, but which the simple do not attend to, nor have any knowledge of;

whereas the wise are attentive to them, every one in proportion to his wisdom, from the lowest to the highest. A copy of the Word written by the angels under the Lord's inspiration is kept by every larger society, in a sacred repository appointed for that purpose, lest it should suffer any alteration in any of its points and signatures. The Word in our world is similar to the Word in heaven in this respect, that the simple understand it in simplicity, and the wise in wisdom; but yet this difference of understanding in both worlds, arises from a different ground, and is effected in a different manner.

73. The angels themselves confess that they derive all their wisdom from the Word; for in proportion as their understanding of the Word is enlarged, in the same proportion the light, wherein they dwell, is increased; the light of heaven is divine wisdom, which in the eyes of the angels has the appearance of light. In the sacred repository, wherein the copy of the Word is kept, the light is bright and flaming, exceeding every other degree of light that shines in the other parts of heaven. The reason is, as was said above, the Lord is in the Word.

74. The wisdom of the celestial angels exceeds the wisdom of the spiritual angels, almost as much as the wisdom of the spiritual angels exceeds the wisdom of men; and the reason

is, because the celestial angels are in the good of love from the Lord, and the spiritual angels are in the truths of wisdom from the Lord; and wherever the good of love is, there wisdom resides at the same time; but where the truths of wisdom are, there no more true wisdom resides, than in proportion to the good of love by which it is attended. This is the reason why the Word, in the Lord's celestial kingdom, is written differently from the Word in the Lord's spiritual kingdom; for in the Word of the celestial kingdom are expressed the goods of love, and the signatures are the affections of love: but in the Word of the spiritual kingdom are expressed the truths of wisdom, and the signatures are the perceptions of truth.

75. Hence we may conclude, how great wisdom lies concealed in the Word which we have on earth, for therein is hid all angelic wisdom, which is inexpressible; for it is the continent of it; and every man is admitted into that wisdom after death, who is made an angel by the Lord through the Word.

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That the church exists by virtue of the Word, and acquires a nature and quality amongst men, according to their understanding of the Word.

76. THAT the church exists by virtue of the

Word, cannot possibly be a matter of doubt, inasmuch as it was shewn above, that the Word is divine truth itself, n. 1 to 4, and that the doctrine of the church is derived from the Word, n. 50 to 61, and that conjunction with the Lord is effected by means of the Word, n. 62 to 69; but that the understanding of the Word constitutes the church, this may be made a matter of doubt, inasmuch as there are some who believe that they belong to the church, merely because they are in possession of the Word, and read it, and hear it from a preacher, and have some knowledge of its literal sense; although, in the mean time, they are totally ignorant of its true meaning, and how it is to be understood in its different passages, and very frequently make this of small account. It will therefore be necessary to prove, that it is not the Word which constitutes the church, but the right understanding thereof; and that the church acquires a nature and quality, according to the understanding of the Word amongst its members. This is confirmed by what follows.

77. The Word is properly the Word, according to the understanding of it with men, that is, as it is understood; if it is not understood, it indeed is called the Word, but in reality is not with man. The Word is truth according to the understanding of it; for the Word may be not the truth, inasmuch, as it

may be falsified. The Word is spirit and life according as it is understood, for the mere letter, without the understanding of it, is dead. Since, therefore, man has truth and life according to his understanding of the Word, so also he has faith and love according to it; for truth comes from faith, and love from life. Now because it is by faith and love, and according to them, that the church exists, it follows as a necessary consequence, that by the understanding of the Word, and according to it, the church is a noble church if grounded in genuine truths, and an ignoble one if not in genuine truths, and a destroyed one if in falsified truths.

78. Moreover, the Lord is present and in conjunction with man through the Word, seeing that the Lord is the Word, and as it were, converses in it with man, because the Lord is divine truth itself, and the Word is divine truth also. From hence it plainly appears, that the Lord is present with man, and in conjunction with him according to his understanding of the Word; for according to it, man has truth, and consequently faith, and also love, consequently life. The Lord is present with man, through the reading of the Word, but he is in conjunction with him through the understanding of truth derived from the Word, and according to it; and in proportion as the Lord is in conjunction with man, so much of the church is

in man. The true church is in man, the church which is without him, is composed of the many in whom the true church is. This is understood by the Lord's answer to the pharisees, inquiring when the kingdom of God should come, "The kingdom of God is within you," Luke xvii. 21; by the kingdom of God is here meant the Lord and the church from him.

79. Many parts of the prophetical writings treat of the understanding of the Word, where the church is mentioned, and it is taught that the church cannot exist but where there is a just understanding of the Word, and that the state and nature of the church is always to be determined by its understanding of the Word. The prophets likewise in many parts of their writings, describe the Israelitish and Jewish church as totally destroyed and annihilated, in consequence of falsifying the sense or right understanding of the Word; for the destruction of the church proceeds from no other source than this. The understanding the Word, both true and false, is described in the prophetic writings by Ephraim, and particularly in the prophet Hosea, for by Ephraim in the Word is signified the understanding of the Word, in the church. Inasmuch as the understanding of the Word constitutes the church, therefore Ephraim is called "A dear son and a pleasant child," Jer. xxxi. 20. "The first-born," Jer.

xxxi. 9. "The strength of the head of Jehovah," Psalm lx. 7, cviii. 8. "A mighty man," Zech. x. 7. "Filled with the bow," Zech. ix. 13. And the children of Ephraim are called "Armed, and carriers of bows," Psal. lxxviii. 9; for by bow is signified doctrine collected from the Word, combatting with falses. For the same reason also, "Israel set his right hand upon Ephraim, and blessed him, and set him before Manasseh," Gen. xlviii. 5, 14, 20. And for the same reason, "Ephraim with his brother Manasseh, under the name of his father Joseph, was exalted by Moses, in his blessing of the children of Israel above all the rest," Deut. xxxiii. 13 to 17. But the state and nature of the church, when the understanding of the Word is destroyed, is also described in the writings of the prophets by Ephraim, particularly in Hosea, as in these passages, "Israel and Ephraim shall fall in their iniquity, Ephraim shall be desolate, Ephraim is oppressed and broken in judgment, I will be as a lion to Ephraim, I will tear and will go away, I will take away and none shall rescue him," Hosea v. 5, 9, 11, 12, 13, 14. "O Ephraim what shall I do unto thee? for thy goodness is as a morning cloud, and as the early dew it goeth away," Hosea vi. 4. "They shall not dwell in the Lord's land, but Ephraim shall return to Egypt, and shall eat unclean things in Assyria," Hosea ix. 3. The Lord's land is the church, Egypt is the scientifics of the natural man; Assyria is reasoning founded thereon, from which the Word, as to the understanding thereof, is falsified. Therefore it is said, "Ephraim shall return into Egypt, and eat unclean things in Assyria. Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolations, he maketh a covenant with Assyria, and oil is carried into Egypt," Hosea xii. 1. To feed on wind, to follow after the east wind, to increase lies and desolations, is to falsify truths, and so to destroy the church. The same is signified also by the whoredom of Ephraim; for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truths, as in these passages, "For I know O Ephraim, thou committest whoredom, and Israel is defiled," Hosea v. 3. "I have seen an horrible thing in the house of Israel; there is whoredom of Ephraim, and Israel is defiled," Hosea vi. 10. Israel means the true church, and Ephraim the understanding of the Word, which determines the state and quality of the church; wherefore it is said, Ephraim committeth whoredom, and Israel is defiled. Forasmuch as the church amongst the Jews was totally destroyed by falsifications of the Word, therefore it is said of Ephraim, "I will give thee up Ephraim, I will deliver thee up Israel, I will make thee as Admah, I will set thee as

Zeboim," Hosea xi. 8. Now since the prophet Hosea, from the first chapter to the last, treats of the falsification of the genuine understanding of the Word, and of the consequent destruction of the church, and because the falsification of the Word is there signified by whoredom; therefore he was commanded, for the purpose of representing that state of the church, to take unto himself "a wife of whoredoms, and children of whoredoms," chap. i. 2; and again, to take to himself "an adulteress," chap. iii. 1. We have quoted these passages, for the sake of shewing and proving from the Word, that the state and nature of the church is always to be determined by its understanding of the Word; and that it acquires an excellent and precious quality, if its understanding be grounded on the genuine truths of the Word, but that it is destroyed and defiled, if it be grounded on truths falsified. For a further confirmation, that by Ephraim is signified the understanding of the Word, and in a contrary sense the falsification of it, and that thence proceeds the destruction of the church, the other places which treat of Ephraim may be referred to, as in Hosea iv. 17, 18. vii. 1, 11. viii. 9, 11. ix. 11, 12, 13, 16. x. 11. xi. 3. xii. 1, 9, 15. xiii. 1, 12. Isaiah xvii. 3. xxviii. 1. Jerem. iv. 15. xxxi. 6, 18. l. 19. Ezek. xxxvii. 16. xlviii. 5. Obad. verse 9. Zech. ix. 10.

That the marriage of the Lord and his church, and consequently the marriage of goodness and truth, is in every part of the Word.

80. THAT the marriage of the Lord and his church, and consequently the marriage of goodness and truth, is in every part of the Word, has never yet been discovered by mortal eyes, nor could it be discovered so long as the spiritual sense of the Word remained unknown, inasmuch as it is this sense alone that can make manifest such a marriage. For there are two senses contained in the Word, which lie concealed in its literal sense and which are called spiritual and celestial; what belongs to the spiritual sense of the Word, has relation to the church, and what belongs to the celestial sense of the Word, has relation to the Lord; the contents also of the spiritual sense have relation to divine truth, and the contents of the celestial sense to divine good; and this is the ground of the above mentioned marriage in the literal sense of the Word. But this is only apparent to those, who, by virtue of the spiritual and celestial sense of the Word, are acquainted with the significations of its names and expressions; for some particular expressions are predicated of good, and some of truth, and some include both: wherefore, without the

knowledge of such significations, it is impossible to see how such a marriage exists in every part of the Word, and this is the reason why this *arcanum* was never heretofore discovered.

81. Inasmuch as such a marriage exists in every part of the Word, therefore we frequently find in the Word two expressions which appear like repetitions of one and the same thing; whereas they are not repetitions, but one has relation to good, and the other to truth, and both taken together effect the conjunction of good and truth, and consequently make them one. This is the true ground of the divine sanctity of the Word; for in every divine work there is a conjunction of good with truth, and truth with good.

82. The reason why we assert the marriage of good and truth in the Word, to be a consequence of the marriage of the Lord and the church therein, is because wherever the marriage of the Lord and the church is, there also is the marriage of good and truth, inasmuch as the latter marriage is derived from the former; for whilst the church, or any of its members, are under the influence, and in the possession of truths, then the Lord, by virtue of his influencing good, enters into those truths, and communicates life to them; or what amounts to the same thing, whilst any member of the church is in the understanding of truth, then the Lord, by influx of the good of charity, enters into

that understanding and thereby communicates life to it.

83. There are two faculties or forms of life in man, which are called the understanding and will; the understanding is the receptacle of truth, consequently of wisdom, and the will is the receptacle of good, and consequently of charity; these two faculties, or forms, ought to be united and make one, in order that man may become a member of the church; and they are united when man forms his understanding of genuine truths, which is done to all appearance as of himself, and when his will is replenished with the good of love, which is effected by and from the Lord; hence man derives the life of truth in his understanding, and the life of good in his will, which being united, constitutes no longer two but one life. Herein consists the marriage of the Lord and the church, and the marriage of goodness and truth in man. But concerning this reciprocal conjunction which is here called marriage, more will be seen in the ANGELIC WISDOM concerning DIVINE PROVIDENCE, of DIVINE LOVE and DIVINE WISDOM, and of LIFE.

84. That there are two expressions used in the Word, which appear like repetitions of the same thing, must be evident to every attentive reader; as for instance, brother and companion, poor and needy, wilderness and desert, vanity and emptiness, enemy and adversary,

sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, &c. &c. which appear to be synonymous expressions, when in fact they are not; for the terms, brother, poor, wilderness, vanity, enemy, sin, anger, nation, joy, mourning, and justice, are predicated of good, and in the opposite sense of evil; whereas the terms, companion, needy, desert, emptiness, adversary, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and in the opposite sense of what is false; yet it must appear to the reader, who is acquainted with this *arcanum*, as if the terms, poor and needy, wilderness and desert, vanity and emptiness, &c. &c. were one thing, whereas they are not so, yet become one thing by conjunction. In the Word, also, we frequently find two things joined, as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen, &c. because fire, gold, brass, wood, bread, and purple are predicated of good, and flame, silver, iron, stone, water, wine, and fine linen are predicated of truth. In like manner it is said, that God is to be loved with all the heart, and with all the soul, and also, that God will create in man a new heart, and a new spirit; for heart is predicated of the good of love, and soul and spirit of the truth of faith. There are some expressions likewise, which, in consequence of partaking alike both of good and truth, are used singly by themselves, without the adjunction of others; but these, and many things besides, are known only to the angels, and to those who see in the spiritual sense of the Word, whilst they are reading the natural sense.

85. It would be tedious to shew from the Word, that two expressions of this nature are used therein, for it would fill a volume to quote all the particular cases where such double expressions occur. I shall, however, produce, some passages, in order to remove all doubt on this subject, where the terms *judgment* and *justice*, *nation* and *people*, *joy* and *gladness*, are used together. The places where judgment and justice are mentioned together, are these, "The city was full of *judgment*, *justice* lodged in it," Isaiah i. 21. "Zion shall be redeemed with *justice*, and her converts with *judgment*," Isaiah i. 27. "Jehovah of sabaoth shall be exalted in *judgment*, and God that is holy shall be sanctified in *justice*," Isaiah v. 16. "He shall sit upon the throne of David and his kingdom, to establish it with *judgment* and with *justice*," Isaiah ix. 7. "Jehovah shall be exalted, because he dwelleth on high, and hath filled the earth with *judgment* and with *justice*," Isaiah xxxiii. 5. "Thus saith Jehovah, keep ye *judgment* and do *justice;* for my salvation is near to come, that my justice

shall be exalted," Isaiah lvi. 1. "As a nation that did *justice*, and forsook not the *judgments* of their God; they ask of me the *judgments* of *justice*," Isaiah lviii. 2. "Swear thou by the living Jehovah in *judgment*, and in *justice*," Jer. iv. 2. "Let him that glorieth, glory in this, that Jehovah doth *judgment* and *justice* in the earth," Jeremiah ix. 24. "Execute ye *judgment* and *justice*. Wo unto him that buildeth his house without *justice*, and his chambers without *judgment:* Did not thy father do *judgment* and *justice*, and then it was well with him," Jer. xxii. 3, 13, 15. "I will raise unto David a righteous branch, and a king shall reign and shall execute *judgment* and *justice* in the earth," Jer. xxiii. 5, and xxxiii. 15. "If a man be just, and do *judgment* and *justice*," Ezek. xviii. 5. "If the wicked man turn from his sin, and do *judgment* and *justice*, it shall not be mentioned against him, if he do *judgment* and *justice*, living he shall live," Ezek. xxx. 14, 16, 19. "I will betroth myself unto thee for ever in *judgment* and in *justice*, and in compassion and mercies," Hosea ii. 19. "*Judgment* shall flow like water, and *justice* like a mighty stream," Amos v. 24. "Ye have turned *judgment* into gall, and the fruit of *justice* into wormwood," Amos vi. 12. "Jehovah shall plead my cause, and execute *judgment* for me, he will bring me forth to the light, and I shall behold his *justice*," Micah vii. 9. "Thy *justice*, Jehovah, is like the mountains of God, and thy *judgments* are a great deep," Psalm xxxvi. 6. "Jehovah shall bring forth his *justice* as the light, and his *judgments* as the noonday," Psalm xxxvii. 6. "Jehovah shall judge his people in *justice*, and his poor in *judgment*," Psalm lxxii. 2. "*Justice* and *judgment* are the support of thy throne," Psalm xcvii. 2. "When I shall have learnt the *judgments* of thy *justice*, seven times a day do I praise thee, because of the *judgments* of thy *justice*," Psalm cxix. 7, 164. "Gad executeth the *justice* of Jehovah, and his *judgments* with Israel," Deut. xxxiii. 21. "The spirit of truth will reprove the world of *justice* and of *judgment*," John xvi. 8, 10, and elsewhere. The reason why judgment and justice are so often mentioned together, is, because judgment is predicated of truth, and justice of good, wherefore by executing judgment and justice, is also understood to act from a principle of truth and good. The reason why judgment is predicated of truth, and justice of good, is, because the government of the Lord in the spiritual kingdom is called *judgment*, and the government of the Lord in the celestial kingdom, is called *justice*, concerning which may be seen in the treatise on HEAVEN AND HELL, n. 214, 215. Because judgment is predicated of truth, it is therefore, in many places, called truth and justice, as in Isaiah xi. 5; and Psalm lxxxv. 12; and in other places.

86. The reason why repetitions as it were of the same thing are used in the Word, on account of the marriage of good and truth, may be more clearly seen in those places, where *nations* and *people* are used; as in the following: "Ah! sinful *nation*, a *people* laden with iniquity," Isaiah i. 4. "The *people* that walked in darkness have seen a great light, thou hast multiplied the *nation*," Isaiah ix. 2, 3. "O Assyria, the rod of mine anger, I will send him against an hypocritical *nation*, and against the *people* of my wrath will I give him a charge," Isaiah x. 5, 6. "In that day there shall be a root of Jesse, which shall stand for an ensign to the *people*, to it shall the *nations* seek," Isaiah xi. 10. "The Lord that smote the *people* in wrath with a continual stroke, he that ruled the nations in anger," Isaiah xiv. 6. "In that day shall be brought a present to Jehovah of sabaoth, a people scattered and peeled, and a nation meted out and trampled upon," Isaiah xviii. 2, 7. "Therefore shall the strong *people* glorify thee, the city of the terrible *nations* shall fear thee," Isaiah xxv. 3. "Jehovah will destroy in this mountain the face of the covering cast over all *people*, and the veil that is spread over all *nations*," Isaiah xxv. 7. "Come near ye *nations* to hear, and hearken ye *people*," Isa. xxxiv. 1. "I have called thee as a covenant of the *people*, and

for a light to the *nations*," Isa. xlii. 6. "Let all the *nations* be gathered together, and let the *people* be assembled," Isa. xliii. 9. "Behold I will lift up my hands to the *nations* and set up my standard to the *people*," Isa. xlix. 22. "Behold I have given him as a witness to the *people*, a leader and legislator to the *nations*," Isa. lv. 4. "Behold a *people* cometh from the north country, and a great nation shall be raised up from the sides of the east," Jer. vi. 22. "Neither shalt thou bear the reproach of the *people* any more, neither shalt thou cause the *nations* to fall any more," Ezek. xxxv. 15. "All *people* and *nations* shall serve him," Dan. vii. 14. "Give not thine heritage to reproach that the *nations* should rule over them; wherefore should they say among the *people*, where is their God," Joel ii. 17. "The residue of my *people* shall spoil them, and the remnant of my *nation* shall possess them," Zeph. ii. 9. "Many *people* and strong *nations* shall come to seek Jehovah of sabaoth in Jerusalem," Zech. viii. 22. "Mine eyes have seen thy salvation, which thou hast prepared before the face of all *people*, to be a light to lighten the *nations*," Luke ii. 30, 31, 32. "Thou hast redeemed us by thy blood, out of every *people* and *nation*," Rev. v. 9. "Thou must prophesy again before many *people* and *nations*," Rev. x. 11. "Thou hast made me the head of the *nations*, a *people* whom I have not known shall serve me," Psalm xviii. 43. "Jehovah bringeth the counsel of the *nations* to nought, he maketh the devices of the *people* of none effect," Psalm xxxiii. 10. "Thou makest us a bye-word among the *nations*, a shaking of the head among the *people*," Psalm xliv. 14. "Jehovah shall subdue the *people* under us, and the *nations* under our feet. Jehovah reigneth over the *nations*, the princes of the *people* are gathered unto him," Psalm xlvii. 3, 8, 9. "Let the *people* praise thee, O God, let the *nations* be glad and sing for joy; for thou shalt judge the *people* righteously, and govern the *nations* upon earth," Psalm lxvii. 3, 4, 5. "Remember me, Jehovah, with the favour that thou bearest to thy *people*, that I may rejoice in the gladness of thy *nations*," Psalm cvi. 4, 5; besides many other places.

The reason why nations and people are expressed at the same time, is, because by nations are understood those who are under the influence of goodness, and in the opposite sense those who are under the influence of evil; and by people those who are under the influence of truth, and in its opposite sense those who are under the influence of falsities; for this reason they who are of the Lord's spiritual kingdom are called *people*, and they who are of the Lord's celestial kingdom are called *nations;* for all in the spiritual kingdom are under the influence of truths, and thereby in wisdom; but all in the celestial kingdom are under the influence of goods, and thereby in love.

The case is the same with many other expressions, as with *joy* and *gladness*, which frequently occur together, as may be seen in the following passages. "And behold *joy* and *gladness*, flaying oxen and killing sheep," Isaiah xxii. 13. "They shall obtain *joy* and *gladness*, and sorrow and sighing shall flee away," Isaiah xxxv. 10. li. 11. "*Joy* and *gladness* are cut off from the house of our God," Joel i. 16. Then will I cause to cease from Jerusalem the voice of *joy* and the voice of *gladness*," Jerem. vii. 34 and xxv. 10. "The fast of the tenth month shall be to the house of Judah *joy* and *gladness*," Zech. viii. 19. "*Rejoice* ye with Jerusalem, and be *glad* with her," Isaiah lxvi. 10. "*Rejoice* and be *glad*, O daughter of Edom," Lam. iv. 21. "Let the righteous be *glad* and *rejoice* before God," Psalm lxviii. 3. "Make me to hear *joy* and *gladness*," Psalm li. 8. "*Joy* and *gladness* shall be found in Zion, thanksgiving and the voice of melody," Isaiah. li. 3. "And thou shalt have *joy* and *gladness*, and many shall rejoice at his birth," Luke i. 14. "I will make to cease the voice of *joy*, and the voice of *gladness*, the voice of the bridegroom, and the voice of the bride," Jerem. vii. 34. Chap. xvi. 9. Chap. xxv. 10. "And there shall be heard in their place the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride," Jerem. xxxiii. 10, 11; and in many other places. The reason why mention is made in these passages both of joy and gladness, is, because joy is predicated of good, and gladness of truth; or joy of love, and gladness of wisdom; for joy belongs to the heart, and gladness belongs to the spirit, or joy belongs to the will, and gladness to the understanding. That in these two is contained also the marriage of the Lord and the church, is evident from this circumstance, that mention is made of the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, Jerem. vii. 34. Chap. xvi. 9. Chap. xxv. 10. Chap. xxxiii. 10, 11. and the Lord is the bridegroom, and the church is the bride. That the Lord is the bridegroom, may be seen, Matt. ix. 15. Mark ii. 19. 20. Luke v. 34. and that the church is the bride, may be seen, Rev. xxi. 2, 9. Chap. xxii. 17. Wherefore John the Baptist said of Jesus, "He that hath the bride is the bridegroom," John iii. 29.

88. By reason of the marriage of the Lord with the church, or what amounts to the same thing, by reason of the marriage of divine good and divine truth in every part of the Word, there is frequent mention made of Jehovah and God, and also of Jehovah and the Holy One

of Israel, as if they were two, when nevertheless they are one; for by Jehovah is meant the Lord with respect to the divine good of his divine love, and by God and the Holy One of Israel, is meant the Lord in respect to the divine truth of his divine wisdom. That Jehovah and God, and Jehovah and the Holy One of Israel, are spoken of in many parts of the Word, and yet signify one, which is the Lord, may be seen in the DOCTRINE CONCERNING THE LORD THE REDEEMER, n. 34, 38, and 46.

89. Since then the marriage of the Lord and the church is mentioned in all and every part of the Word, it is clearly evident that all and every particular of the Word treats of the Lord, as is demonstrated in the DOCTRINE CONCERNING THE LORD, n. 1 to 7. The church too, of which it treats, is the Lord also; for the Lord himself tells us that a man of the church is in him, and he in him, John vi. 56. Chap. xiv. 20, 21. Chap. xv. 5, 7.

90. Since the divinity and sanctity of the Word is here treated of, it may be proper to add a memorable relation to what has been already said. There was once sent me down from heaven a small piece of paper, covered with Hebrew characters, but written as they used to be amongst the ancients, with whom those letters, which are at this day partly in right lines, were inflected, with little bendings

upwards; and the angels who were then with me declared, that they could discover entire and complete senses by the very letters, and that they discovered them particularly by the flectures of the lines, and of the tops of each letter; and they explained what was their signification both separately and conjointly, telling me that the H, which was added to the names of Abram and Sarai, signified infinite and eternal. They also explained to me the meaning of the Word in Psalm xxxii. 2, by the letters or syllables only, and that the general sense contained therein was, *That the Lord is ever merciful to those who do evil.* They informed me, that the writing in the third heaven consisted of letters inflected, and variously curved, each of which contained some particular meaning; and that the vowels there used were to express a sound corresponding with affection, and that in that heaven they were not able to express the vowels *i* and *e*, but instead of them *y* and *eu*, and that the vowels *a*, *o*, and *u*, were in use amongst them, because they give a full sound; also that they did not express any consonants roughly but softly, and that it was from this ground, that some Hebrew letters are pointed within, as a mark that their pronunciation should be soft; they added that harshness in letters was in use in the spiritual heaven, by reason that the spiritual angels are principled in truths, and truth admits of harshness; whereas the good, wherein the angels of the Lord's celestial kingdom, or of the third heaven, are principled, admits of no harshness. They declared further, that they had the written Word amongst them, composed of letters inflected with significative little bendings and dots; from whence it appeared what those words of the Lord signify, "One jot or one tittle, shall in no wise pass from the law, till all be fulfilled," Matt. v. 18. And again, "It is easier for heaven and earth to pass, than one tittle of the law to fail," Luke xvi. 17.

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That from the literal sense of the Word, men may collect heretical opinions, but that to confirm such opinions is hurtful.

91. It was shewn above, that the Word cannot be understood without doctrine, and that doctrine is as a lantern for the discovery of genuine truths, and that this is a consequence of the Word's being written by correspondences; hence it is that many things, contained therein, are appearances of truth, and not naked truths; and many things are adapted to the understanding of the natural man, yea even of the sensual man, yet in such a manner that the simple may understand them in simplicity, the intelligent in intelligence, and the wise in wisdom. Now since the Word is of such a

nature, the appearances of truths, which are truths clothed, may be taken for naked truths, which when they are confirmed become falses; but this is done by those who believe themselves to be superior in wisdom to others, when yet they are not wise; for to be wise is to see whether a theory be a truth, before it is confirmed, but not to confirm whatsoever one pleases; this they do who are mighty in the power of confirmation, and in the arrogance of self-intelligence; but they who are truly wise love truths, and are affected by them because they are truths, and apply them to the purposes of life; for these are in illumination from the Lord, and see truths by the light of truths; but the others are in the light of selfhood, and see falses also in the light of falses.

92. That the appearances of truth, which are truths clothed, may be taken for naked truths in the Word, and which when confirmed become falses, is evident from the many heresies which have been and still exist in the christian world. Heresies themselves do no hurt to mankind; but confirmation of the falsities contained in any heresy, by misapplication of the Word, and by reasonings that originate in the natural man, together with an evil life, these are the things which do hurt. For every one is by birth introduced into the religion of his parents, and is initiated therein from his earliest years, and afterwards contin-

ues in the same persuasion, nor is it in his power to extricate himself from its falses, by reason of his engagements in the world. But to live in evil, and to confirm falses, so as to destroy genuine truths, this is what hurts the soul; for whoever abides in the religion of his country, and believes in God, and (in case he be of the christian church) believes in the Lord, and esteems the Word to be holy, and lives according to the commandments of the decalogue, from a religious motive, such an one never confirms himself in falses; and therefore when truths are proposed to him, and he perceives them according to the measure of life he has attained, he is in a capacity to embrace them, and thereby to be extricated from falses; but the case is otherwise where a man has confirmed the falses of his own particular religion, inasmuch as falses, when confirmed, take deep root in the soul, and cannot be extirpated; for when a man has confirmed himself in what is false, he is bound to it as it were by an oath, especially if self-love, or the pride of his own understanding, is engaged in its favour.

93. I have conversed in the spiritual world with some who lived many ages ago, and had confirmed themselves in the falses of their particular religious persuasions, and I found that they still continued rooted in the same. I have likewise conversed, in that world, with others, who have been of the same religious

persuasion, and have entertained the same notions with the former, but yet had not confirmed its falses in themselves; and I found that when they were instructed by the angels, they rejected falses, and received truths; the consequence was, that the latter were saved, but the former were not. Every man after death is instructed by angels, and they are received into heaven who discern truths, and by virtue thereof falses; for a spiritual discernment of truths is granted to every one after death; but they only are in a capacity to see truths, who have not confirmed themselves in falses; for they who have so confirmed themselves are in no disposition to see truths, and in case they do see them, they turn their backs upon them, and then either ridicule, or falsify them.

94. But we will illustrate what we mean by an example. In many passages of the Word we find anger, wrath, and revenge, attributed to the Lord; and it is said that he punishes, casts into hell, tempts, with many other things of the like nature. Now where this is believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend him, it does no hurt, by reason of such simplicity of belief. But where a man so confirms himself in this belief, as to be persuaded that anger, wrath, revenge, and consequently passions, which originate in evil, belong to the

Lord, and that by reason of such anger, wrath, and revenge, he punishes mankind, and casts them into hell, in this case the belief is hurtful, because it destroys genuine truth, which teaches that the Lord is love itself, mercy itself, and goodness itself, and of consequence that he cannot be angry, wrathful, or revengeful. Where such evil passions then are attributed in the Word to the Lord, it is owing to appearance only, for such things are but the appearances of truth. Like things occur in many other parts of the Word.

95. That several things in the literal sense of the Word, are but appearances of truth, wherein genuine truths lie concealed, and that no hurt is incurred by thinking, and even speaking in simplicity according to truths, but that it is hurtful to confirm them, inasmuch as by confirmation, the divine truth contained within is destroyed, may be also illustrated by an example from nature, to which we shall appeal, because what is natural enlightens and instructs the mind, more clearly than what is spiritual. It appears to the bodily eye, as if the sun performed a daily and annual revolution about the earth ; hence it is common to say that the sun rises and sets, that it causes morning, noon-day, evening, and night, and also the seasons of the year, as spring, summer, autumn, and winter, and consequently days and years, when nevertheless the sun continues immove-

able, being an ocean of fire, round which the earth performs her daily and annual revolution. A person now, who in simplicity and ignorance supposes that the sun revolves about the earth, does not destroy the natural truth, respecting the earth's rotation round her own axis, and her annual revolution in the ecliptic. But whoso confirms the sun's apparent motion by the reasonings of the natural man, particularly if he supposes such an opinion by the authority of the Word, he invalidates the truth, and destroys it. That the sun moves; is then an apparent truth; that it does not move is a genuine truth; every one may speak according to apparent truth, and does so speak; but to think that the fact is really so, and to confirm such a thought, this dulls and darkens the rational understanding. The case is similar with the stars of the firmament; it is an apparent truth that they also are borne round daily with the sun, wherefore it is also said of the stars, that they rise and set; but it is a genuine truth that the stars are fixed, and that their firmament is immoveable; nevertheless every one may speak according to the appearance.

96. The true ground of the reason why it is hurtful to confirm the appearances of truth that occur in the Word, in consequence whereof the genuine truth which lies therein concealed is destroyed, is this, because all and every part

of the literal sense of the Word has communication with, and opens heaven, according to those things which were said above, n. 62 to 69. When therefore man applies that sense to the confirmation of worldly loves, which are contrary to heavenly loves, then the internal sense of the Word becomes false; wherefore when the external, which is the literal sense, whose internal is false, has communication with heaven, then heaven is closed, for the angels who are in the internal sense of the word reject it. Hence it appears, that a false internal, or falsified truth, prevents communication with heaven, and closes it up. This is the reason why it is hurtful to confirm any false heretical opinion.

The Word is like a garden, which may be called a celestial paradise, containing delicacies and delights of every kind, delicacies, by virtue of its fruits, and delights, by virtue of its flowers, in the midst whereof are trees of life, and beside them fountains of living waters; and round about the garden are forests. Whoever now is under the influence and in the possession of divine truths, by virtue of doctrine, he is in the midst of the garden, amongst the trees of life, and in the actual enjoyment of its delicacies and delights; but where a man is not under the influence, and in the possession of truths by virtue of doctrine, but by the literal sense alone, he abides only in the woods and forests which encompass the garden, and sees nothing within; and lastly, where a man is influenced by the doctrine of a false religion, and has confirmed its falses in his mind, he is not even in the wood which surrounds the garden, but in a sandy desert on the outside, where no grass grows. That these are the respective states of such persons after death, will be confirmed in its proper place.

97. It is moreover to be observed, that the literal sense of the Word is a defence for the genuine truths concealed in it, lest they should suffer violence; and the defence consists in this circumstance, that the literal sense can be turned every way in all directions, and be explained according to the reader's apprehensions, without its internal being hurt or violated; for no hurt ensues from the literal sense being understood differently by different people; but the danger is, when the divine truths which are hidden therein are perverted, for it is by this that the Word suffers violence. To prevent this, the literal sense is its defence, and it operates as such a defence with those who are under the influence of religious falses, and yet do not confirm them in their minds; from these the Word suffers no violence. The literal sense of the Word acting as a guard, or defence, is signified by cherubims in the Word, and is also described by them. This defence is signified by the cherubs, which, after the

expulsion of Adam and his wife from the garden of Eden, were placed at the entrance thereof, and of which it is written, "When the Lord God drove out the man, he placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way, to keep the way of the tree of life," Gen. iii. 24. By cherubims is signified defence; by the way of the tree of life is signified admission to the Lord, which men have by means of the truths contained in the spiritual sense of the Word; by the flaming sword, which turned every way, is signified divine truth in its ultimates, which like the Word in its literal sense is capable of being thus turned. The same is understood by the "cherubims made of gold, over the two extremities of the mercy seat, which was above the ark in the tabernacle," Exod. xxv. 18 to 21; because this was signified by the cherubims, therefore the Lord talked from between them with Moses, Exod. xxv. 22. Chap. xxxvii. 9. Numb. vii. 89; that the Lord never speaks with man but in fulness, and the Word in its literal sense is divine truth in its fulness, may be seen above, n. 37 to 49; thus therefore the Lord talked with Moses from between the cherubs. The same is understood by the cherubims over the curtains of the tabernacle, and over the veil," Exod. xxvi. 31, for the curtains and veil of the tabernacle signified the ultimates of heaven, and the church, and consequently the Word, as may be seen above, n. 46. The same is signified by the "cherubims in the middle of the temple of Jerusalem," 1 Kings vi. 22 to 28, and by "the cherubims carved over the walls and doors of the temple," 1 Kings vi. 29, 32, 35. And also by the "cherubims in the new temple," Ezek. xli. 18, 19, 20; and may be seen above, n. 47. Since by cherubims was signified defence to secure the Lord, heaven, and divine truth, such as is contained in the internal sense of the Word, from being approached immediately, and to shew, that they ought to be approached by the meditation of ultimates; therefore it is said by the king of Tyre, "Thou sealest up the sum full of wisdom, and perfect in beauty; thou hast been in Eden the garden of God, every precious stone was thy covering, thou art the anointed cherub that covereth; I will destroy thee, O covering cherub from the midst of the stones of fire," Ezek. xxviii. 12, 13, 14, 16. By Tyre is signified the church, in respect to the knowledges of truth and goodness, and consequently by the king of Tyre is signified the Word where those knowledges are, and from whence they are derived; that by the king of Tyre is here signified the Word in its ultimates, which is the literal sense, and by cherub, defence, is plain from this circumstance, that it is said, "Thou sealest up the sum full of wisdom, every precious stone was thy covering, thou art the anointed cherub that covereth;" that by the precious stones which are also mentioned in the same chapter, are signified the truths belonging to the literal sense of the Word, may be seen above, n. 45. Inasmuch as by cherubims is signified the Word in its ultimates, and also defence, therefore it is written in the Psalms of David, "Jehovah bowed the heavens and came down, he rode upon a cherub," xviii. 10, 11. "O Shepherd of Israel, thou that dwellest between the cherubims, shine forth," lxxx. 1. "Jehovah sitteth between the cherubims," xcix. 1. To ride upon cherubs, to sit upon them, and sit between them, means on the ultimate sense of the Word. Divine truth in the Word, with its nature and quality, is described by the cherubims in Ezekiel, chap. i. 9, 10; but as no one can know what is signified by the particulars in the description of them, unless the spiritual sense is opened, it was therefore discovered to me, what is generally signified by all those things, which are said concerning the cherubims in the first chapter of Ezekiel, which are these; the divine external sphere of the Word is described, verse 4. Is represented as a man, verse 5. Its conjunction with spiritual and celestial things, verse 6. The natural sense of the Word, its quality, verse 7. The spiritual and celestial sense of the Word conjoined with the natural, its quality, verse 8,

9. Divine love of celestial goodness and truth, of spiritual and natural therein distinct and united, verse 10, 11. That they regard one end, verse 12. The sphere of the Word is from the divine good and the divine truth of the Lord, from which the Word lives, verse 13, 14. The doctrine of goodness and truth, in the Word and out of it, verse 15 to 21. The divinity of the Lord above it and in it, verse 22, 23. And out of it, verse 24, 25. That the Lord is above the heavens, verse 26. And that he is divine love and divine truth itself, verse 27, 28. These summaries also have been compared with the Word in heaven, and are in conformity with it.

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That the Lord came into the world, that he might fulfil all things contained in the Word, and thereby become divine truth, or the Word even in its ultimates.

98. That the Lord came into the world, that he might fulfil all things contained in the Word, may be seen in the DOCTRINE CONCERNING THE LORD, n. 8 to 11. That thereby he was made divine truth, or the Word even in its ultimates, is understood by these words in John, "And the Word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace

and truth;" to be made flesh, is to be made the Word in its ultimates. A representation of the Lord, as the Word in its ultimates, was exhibited before his disciples at his transfiguration, Matt. xvii. 2, &c. Mark ix. 2, &c. and Luke ix. 28; and it is there said, that Moses and Elias appeared in glory; by Moses and Elias is understood the Word, as may be seen above, n. 48. The Lord, as the Word in its ultimates, was also represented before John in the Revelation, chap. i. 13 to 16; where all part of the description given of him, signify the ultimates of divine truth, or of the Word. The Lord indeed, before his incarnation, was the Word, or divine truth; but then it was in its first essence *(in primis)*; for it is said, "In the beginning was the Word, and the Word was with God, and God was the Word: This was in the beginning with God," John i. 1, 2, 3. But when the Word was made flesh, the Lord was made the Word in its ultimates also, it is from this circumstance that he is called the FIRST and the LAST, *(primus et ultimus)* Rev. i. 8, 11, 17. Chap. ii. 8. Chap. xxi. 6. Chap. xxii. 12, 13.

99. By reason also of the Lord's being made the Word in its ultimates, the state of the church was entirely changed; all the churches, which were before his advent, were representative churches, which could not see divine truth but as it were in the shade; but

after the advent of our Lord into the world, a church was instituted by him, which saw divine truth in the light: the difference between the churches is similar to evening and morning. The state of the church, previous to our Lord's coming, is also called the evening; and the state of the church after his coming, is called morning. The Lord, previous to his coming into the world was indeed present with the men of the church, but it was mediately through heaven; but since his advent in the world, he is immediately present with the men of the church. For in the world he put on also the divine natural, in which he is present with men; the glorification of the Lord is the glorification of his humanity, which he took in the world; and the humanity of the Lord glorified, is the divine natural.

100. Few people understand in what sense the Lord is the Word; for it is generally thought, that the Lord, by means of the Word, may enlighten and teach mankind, and yet, that this is no reason why he should be called the Word; but let it be known, that every individual man is his own particular love, and thence his own particular good, and his own particular truth; man is man only by virtue of these his constituent parts, and nothing else in his constitution can be called man; on the same ground that man is his own particular good, and his own particular truth, the angels

and spirits are men; for all goodness and truth proceeding from the Lord, is, in its own particular form, man: but the Lord is essential divine good, and essential divine truth; so also is he essential man, from whom every man receives what constitutes him man. That all divine good and divine truth is, in its form, man, may be seen in the treatise on HEAVEN and HELL, n. 460; and shall be seen more clearly explained in the works which treat of ANGELIC WISDOM.

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That, previous to the Word which the world is now in possession of, there was a Word which is since lost.

101. THAT previous to the Word which was given by Moses and the prophets to the people of Israel, men were acquainted with sacrificial worship, and prophesied from the mouth of Jehovah, may appear from what is recorded in the books of Moses. *That they were acquainted with sacrificial worship*, is evident from these circumstances, that the children of Israel were commanded to destroy the altars of the Gentiles, to break their images and cut down their groves, Exod. xxxiv. 13. Deut. vii. 5. Chap. xii. 3. That Israel in Schittim began to commit whoredom with the daughters of Moab, and called the people to the sacrifice

of the gods, and that the people did eat, and bowed themselves to their gods, and chiefly joined themselves to Baal Peor; and that upon that account the anger of Jehovah was kindled against Israel, Numb. xxv. 1, 2, 3. That Balaam who was from the land of Syria, caused altars to be built, and *sacrificed* oxen and sheep, Numb. xxii. 40. Chap. xxiii. 1, 2, 14, 29, 30. *That he prophesied also from the mouth of Jehovah*, is evident from the prophecies of Balaam, Numb. xxiii. 7 to 10, 18 to 24. Chap. xxiv. 3 to 9, 16 to 25. That he also prophesied concerning the Lord, saying, that there should come a star out of Jacob, and a sceptre should rise out of Israel, Numb. xxiv. 17; and that he prophesied from the mouth of Jehovah, Numb. xxii. 13, 18. Chap. xxiii. 3, 5, 8, 16, 26. Chap. xxiv. 1, 13. From all which circumstances it is very evident, that the Gentiles performed divine worship in many respects similar to that which was instituted by Moses amongst the people of Israel. *That such worship was in use also before the days of Abraham*, is plain from what is written by Moses, Deut. xxxii. 7, 8; but still plainer, from what is recorded of Melchizedech, king of Salem, how he brought forth the *bread and wine*, and blessed Abraham, and how Abraham gave him tithes of all, and how Melchizedech represented the Lord, for he is called the priest of the most high God, Gen. xiv. 18; and it is said of the

Lord by David, "Thou art a priest forever after the order of Melchizedech," Psalm cx. 4. Hence it was that Melchizedech brought forth bread and wine, as being the most holy things of the church, agreeable to their holiness in the Lord's supper, and that Melchizedech could bless Abraham, and that Abraham gave him tithes of all.

102. That the Word amongst the ancients was written by mere correspondences, but that it was lost, was related to me by the angels of heaven, and they said that that Word was still preserved amongst them, and used by those ancients with whom that Word was, when they were in the world. Those ancients, amongst whom that Word is still in use in heaven, were in part natives of the land of Canaan and its confines, as of Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre, and Nineveh, the inhabitants of all which kingdoms were initiated in representative worship, and consequently were skilled in the science of correspondences. The wisdom of those times was derived from that science, and thereby they enjoyed interior perception and communication with the heavens; they also who were internally acquainted with the correspondences of that Word, were called wise men and intelligent, and in succeeding ages, diviners and magi. But inasmuch as that Word was full of such correspondences, as were remotely

significative of celestial and spiritual things, in consequence whereof, it began to be generally falsified; then, by the divine providence of the Lord, in process of time it was removed, and at last was lost, and another Word, written by correspondences less remote, was given, which was the Word published by the prophets amongst the children of Israel. In this Word were retained several names of places, not only of such as were in the land of Canaan, but also of such as were in the neighbouring kingdoms of Asia, all which signified things and states of the church; but such significations were derived from the ancient Word. It was on this account that Abraham was commanded to go into that land, and that his posterity, out of the loins of Jacob, were introduced into it.

103. That the ancients had a Word, is evident from the writings of Moses, who makes mention of it, and has also given a quotation from it, Numb. xxi. 14, 15, 27 to 30; and that the historical parts of that Word were called the *wars of Jehovah*, and the prophetical parts *enunciations*. From the historical parts of that Word, Moses has given this quotation, "Wherefore it is said in the book of the wars of Jehovah, what he did in the Red Sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwellings of Arnon, and lieth upon the borders of Moab,"

Numb. xxi. 14, 15. By the wars of Jehovah, mentioned in that Word and in our's, are understood and described the Lord's combats with hell, and his victories over it, when he should come into the world. The same combats are also understood and described in many passages in the historical parts of our Word, as in the wars of Joshua with the inhabitants of the land of Canaan, and in the wars of the judges and kings of Israel. From the prophetical parts of that Word, Moses has given this quotation, "Wherefore say the enunciators, Come into Hesbon; let the city of Sihon be prepared, for there is a fire gone out of Hesbon, a flame from the city of Sihon, it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee Moab, thou art undone, O people of Chemosh; he hath given his sons that escaped, and his daughters into captivity unto Sihon, king of the Amorites; we have shot at them. Hesbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba," Numb. xxi. 27 to 30. The translators render it *composers of proverbs*, but they are more properly called *enunciators*, and their compositions prophetical *enunciations*, as may appear from the signification of the word *moschalim*, in the Hebrew tongue, which not only means proverbs, but also prophetical enunciations, as in Numb. xxiii. 7, 18.

Chap. xxiv. 3, 15; where it is said, that Balaam uttered his *enunciation*, which was also prophetical; concerning our Lord, his enunciation is called moschal in the singular number. It may be further observed, that the passages thence quoted by Moses are not proverbs, but prophecies. That that Word was divinely inspired like our's, is plain from a passage in Jeremiah, where the same expression nearly occurs: "A fire shall come forth out of Hesbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab, the people of Chemosh perisheth; for thy sons are taken captives, and thy daughters captives," chap. xlviii. 45, 46. Moreover, mention is made of a prophetical book of the ancient Word, called the book of Jasher, or the book of right, by David and by Joshua; by David in the following passage, "David lamented over Saul and over Jonathan, also he bade them teach the children of Israel the use of the bow, behold it is written in the *book of Jasher*," 2 Sam. i. 17, 18; and by Joshua in this passage, "Joshua said, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon, is not this written in the *book of Jasher*," Joshua x. 12. Moreover it was told me, that the seven first chapters of Genesis are extant in that most ancient Word, and that not the least Word is wanting.

That, by means of the Word, light is communicated to those who are out of the pale of the church, and are not in possession of the Word.

104. There is no possibility of conjunction with heaven, unless there be, in some part or other of the earth, a church which is in possession of the Word, and thereby acquainted with the Lord, inasmuch as the Lord is God of heaven and earth, and without the Lord there is no salvation. It is enough that there be a church, which is in possession of the Word, although that church may consist of very few persons, in respect to the whole race of mankind; for still, by means of the Word so possessed, the Lord is present in every country on the face of the earth, inasmuch as by that means heaven is in conjunction with mankind. That conjunction is effected by means of the Word, may be seen above, n. 62 to 69.

105. But in what manner the presence and conjunction of the Lord, and of heaven, is effected in all countries, by means of the Word, shall now be shewn. The universal heaven is, in the Lord's sight, as a single man, and so also is the church on earth; that they have, moreover, the actual appearance of a man, may be seen in the treatise concerning Heaven and Hell, n. 59 to 87. In this man, the

church, where the Word is read, and thereby the Lord known and acknowledged, is as the *heart*, and as the *lungs;* the Lord's celestial kingdom as the *heart*, and his spiritual kingdom as the *lungs*. Now as from these two fountains of life in the human body, all the other members, viscera, and organs, subsist and live, so also those people, in every part of the earth, who have any religion, and who are worshippers of one God, and lead good lives, and make thereby a part of this man, resembling the members and viscera without the thorax, wherein the heart and lungs are contained, by virtue of the conjunction of the Lord and of heaven with the church, by means of the Word, subsist and live; for the Word in the church, although in the possession of a small number, compared with the rest of mankind, is life to all the rest from the Lord, through the heavens, just as the members and viscera of the whole body receive life from the heart and lungs; the communication is also similar, which is a reason why the Christians, amongst whom the Word is read, constitute the breast of the fore-mentioned man; they are also in the middle or centre of the rest, and next about them are the Roman Catholics, and about these the Mahometans, who acknowledge the Lord as a very great prophet, and as the Son of God; after these come the Africans, and the last circumference is occupied by the people and nations in Asia and the Indies. Concerning which ordination of those things, something may be seen in the little treatise on the LAST JUDGMENT, n. 48. For all things which are in that man, look towards the very centre, where the Christians are situated.

106. In the very centre, where the Christians are situated, who are in possession of the Word, is the greatest light; for light in the heavens is divine truth, proceeding from the Lord as the sun there, and inasmuch as the Word is divine truth, the greatest light is with those who are in possession of the Word. Light thence, as from its centre, spreads itself around through all the circumferences, quite to the ultimates; hence it is clear, that the illumination of the nations and people without the church, is also through the Word. That the light in the heavens is divine truth proceeding from the Lord, and that that light gives intelligence, not only to the angels, but to men also, may be seen in the treatise concerning HEAVEN and HELL, n. 126 to 140.

107. That this is the case in the universal heaven, may be concluded from a similarity of circumstances, in respect to every particular society in heaven; for every particular society is a heaven in a lesser form, which likewise is as a man, as may be seen in the treatise concerning HEAVEN and HELL, n. 41 to 87. In

every society in heaven, they who are in the middle in like manner represent the heart and lungs, and enjoy the greatest degree of light; this light and the perceptions of truth thence arising, diffuse themselves from the centre, in every direction, towards the circumference, consequently to all who are in the society, and constitute their spiritual life. It was shewn me, that when they who were in the centre, and who constituted the province of the heart and of the lungs, and enjoyed the greatest degree of light, were removed, immediately they who were in the neighbourhood around them, had their understandings obscured, and were reduced to so faint a perception of truth, as scarce to have any; but as soon as ever the others were replaced, the light again appeared, and their former perception of truth was restored.

108. The same may be also illustrated by this experience. There were certain African spirits from Abyssinia with me, whose ears were some time past opened, that they might hear singing in a temple of the world, from the Psalms of David, from which they were affected with such delight, that they joined in the singing; after that, however, their ears were closed, that they might not hear any thing thence; but they were then affected with a greater degree of delight, because it was spiritual, and were, at the same time, filled with

intelligence, for that psalm treated of the Lord, and concerning redemption. The reason of such an increase of delight, was, that they were then granted a communication with that society in heaven, which was in conjunction with those who sung that psalm in the world. From this and many other experiences, it is plain, that communication with the universal heaven is granted through the Word. For which reason, by the divine providence of the Lord, the commerce of all the kingdoms of Europe, and principally of those where the Word is read, is with the nations without the pale of the church.

109. This may be illustrated by comparison with the heat and light flowing from the sun of this world, which cause vegetation in trees and shrubs, even in such as are not exposed to their direct influence, but are planted in shady places, which yet never fail to vegetate, if the sun be only risen above the horizon: so it is with the light and heat of heaven, proceeding from the Lord, as the sun of heaven, which light, in its essence, is divine truth, whence angels and men derive all intelligence and wisdom; wherefore it is said of the Word, that it "was with God, and was God; that it enlighteneth every man that cometh into the world, and that this light also shineth in darkness," John i. 1, 5, 9.

110. From these circumstances it may evi-

dently appear, that the Word, which the reformed are in possession of, enlightens all nations and people by spiritual communication; and further, that it is provided by the Lord, that there should always be a church on earth, where the Word may be read, and thereby the Lord made known. Wherefore, when the Word was almost totally rejected by the Romish church, through the divine providence of the Lord a reformation was effected, and the Word was again received. It was also provided, that the Word should be accounted holy by a noble nation amongst the papists.

111. Seeing that without the Word there can be no knowledge of the Lord, and thus no salvation, therefore when the Word was entirely falsified and adulterated by the Jewish nation, and thence as it were made of none effect, it pleased the Lord then to descend from heaven, and come into the world, and fulfil the Word, and by that means to renew and restore it, and give light again to the inhabitants of the earth, according to these words of the Lord, "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined," Matt. iv. 16. Isaiah ix. 2.

112. Inasmuch as it was foretold, that at the end of the present church darkness should arise, in consequence of not knowing and acknowledging the Lord to be the God of heaven

and earth, and of separating faith from charity, therefore, lest the genuine understanding of the Word should hereby perish, it has pleased the Lord now to reveal the spiritual sense of the Word, and to shew that the Word in that sense, and by virtue thereof in the natural sense, treats of the Lord and of the church, and of them only, and contains innumerable things, whereby the light of truth derived from the Word, which was well nigh extinguished, might be restored. That the light of truth should be almost totally extinguished at the end of the present church, is foretold in many passages of the Revelation, and is also meant by these words of the Lord, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man, coming in the clouds of heaven, with power and great glory," Matt. xxiv. 29, 30. By the sun is here meant the Lord in respect to love; by the moon, the Lord in respect to faith; by the stars, in respect to the knowledges of goodness and truth; by the Son of Man, the Lord in respect to the Word; by clouds, the literal sense of the Word; by glory, the spiritual sense, and its transparence in the literal sense.

113. I have been convinced by much ex-

perience, that man has communication with heaven by means of the Word. In reading the Word from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, it was given me to perceive clearly, that every verse communicated with some particular society in heaven, and thus that the whole Word communicated with the universal heaven.

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That without the Word no one could know God, or heaven and hell, or a life after death, and much less the Lord.

114. From all that has been said and shewn, this follows as a common conclusion, That the Word is divine truth itself, n. 1 to 4. That the Word is the medium of conjunction with the angels of heaven, n. 62 to 69. That every where in the Word, is the marriage of the Lord and the church, and consequently the marriage of goodness and truth, n. 80 to 89. That the state of the church is according to its understanding of the Word, n. 76 to 79. That the Word is also in the heavens, and that from thence the angels derive their wisdom, n. 70 to 75. That through the Word also the nations and people without the pale of the church derive their spiritual light, n. 104 to 113; besides many other things. From which it may be concluded, that without the Word no one

can have spiritual intelligence, which consists in the knowledge of the Lord, of heaven and hell, and a life after death; and moreover could know nothing of the Lord, of faith and love to him, and thus could know nothing of redemption, by which nevertheless we have our salvation. The Lord also says to his disciples, "Without me ye can do nothing," John xv. 5. "Man can take nothing, unless it be given him from heaven," John iii. 27.

115. But whereas they who insist and confirm themselves in the opinion, that man, without the Word, might know the existence of a God, and likewise of heaven and hell, with other things which the Word teaches, and by that means weaken the authority and holiness of the Word, if not with the mouth, yet in their heart; therefore it is not expedient to reason with such from the Word, but from the natural light of reason, for they do not believe the Word, but themselves. Inquire now of the light of reason, and you will find, that there are two faculties of life in man, called understanding and will, and that the understanding is subject to the will, and not the will to the understanding, for the understanding only teaches and shews what is to be done in obedience to the will. Inquire further, and you will find, that the will of man is his proprium, or selfhood, and that this considered in itself is merely evil, and in consequence of this

his understanding is full of falses. When you have made these discoveries, you will see, that man, of himself, is not willing to understand any thing but what comes from the proprium of his own will, and that he could not, unless there was some other source of knowledge. Man, by reason of the proprium of his will, is not willing to understand any thing but what regards himself and the world; every thing of an higher nature is in darkness; when he sees the sun, the moon, and the stars, if by chance he reflects on their origin, he could not be able to refer them to any other creative power than their own, as many very learned men in the world have done, who, although they were informed by the Word, that God created all things, still ascribe creation to nature; and what then would have been their sentiments, in case they had received no information from the Word? Is it credible, that the old philosophers as Aristotle, Cicero, Seneca, and others, who have written about God, and the immortality of the soul, received their first informations on those subjects from their own understandings: No, surely, but from others, to whom the information was successively handed down from those, who had the first notice thereof from the ancient Word. The writers on the subject of natural theology derive none of their knowledge in that science from themselves, but only confirm, by rational deductions, the truths which they have learnt from the church, which is in possession of the Word; and it is possible there may be some amongst them, who confirm such truths, and yet do not believe them.

116. It has been permitted me to see people, born in remote islands, who were reasonable enough in all points of civil concern, but yet had no knowledge concerning God. In the spiritual world, they have the appearance of sphinxes, and are in a life nearly similar to their's; but whereas they were men by birth, and consequently in a capacity of receiving spiritual life, they are instructed by angels, and by means of knowledges concerning the Lord in his human character, are vivified. What man is in himself, appears evidently from those who are in hell, amongst whom there are some persons of learning and distinction, who have no inclination to hear any thing of God, and on that account cannot pronounce the word God. I have seen them, and conversed with them; I have also conversed with those who have fallen into the fire of wrath and anger, at the bare mention of the Lord. Consider, therefore, what sort of a creature man would have been, supposing him to have received no information about God, when some, who have heard about God, have written about God, and have preached about God, are in such a state; there are many such from among the Jesuits.

The reason why they are in such a state, is, because their wills are evil, and the will, as was before observed, directs the understanding, and robs it of the truths it receives from the Word. If man could have known of himself, that there is a God, and a life after death, how comes it to pass that he never discovered that man is a real man after death? Why does he imagine, that his soul or spirit is like wind or ether, which has neither eyes to see, nor ears to hear, nor mouth to speak, until it be united to its carcase or skeleton? supposing therefore a doctrine derived from the light of reason alone, must it not of necessity establish the worship of itself, as was the case in former times, and is still the case with many, who yet are instructed by the Word that God alone is to be worshipped? It is not possible that any other worship, but that of self, should be derived from the proprium or selfhood of man, not even the worship of the sun and moon.

117. The origin of religious worship in the most early age of the world, and of the universal knowledge of God, and a life after death, is not to be ascribed to man, or to his own proper intelligence, but was derived from the ancient Word above-mentioned, n. 101 to 103, and in succeeding times from the Israelitish Word. From those two Words, religious knowledge was propagated through all parts of India with its islands, and through Egypt and

Ethiopia, in the kingdoms of Africa, and from the sea coast of Asia, into Greece, and from thence into Italy. But whereas the Word could not be written otherwise than by representatives, which are such earthly existences as correspond with heavenly ones, and consequently are significative thereof, therefore the religious rites of the Gentiles were made idolatrous, and in Greece were turned into fables, and the divine properties and attributes were considered as so many separate gods, governed by one Supreme Deity, whom they call Jove, from Jehovah; that they had a knowledge of a paradise, a flood, and the sacredness of fire, of four ages, beginning with that of gold, and ending with that of iron, by which are signified in the Word, the four states of the church, as in Daniel, chap. ii. 31 to 35, is well known. That the Mahometan religion, which succeeded and destroyed the former religious knowledges of many nations, was taken from the Word of both Testaments, is also well known.

118. Lastly, I shall here declare what is the state of those after death, who ascribe all things to their own understanding, and very little, if any, to the Word. They are first like persons intoxicated, afterwards like persons infatuated, and lastly they sink into stupidity and sit in darkness. Let every one therefore take heed to himself how he falls into such a delirium.

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